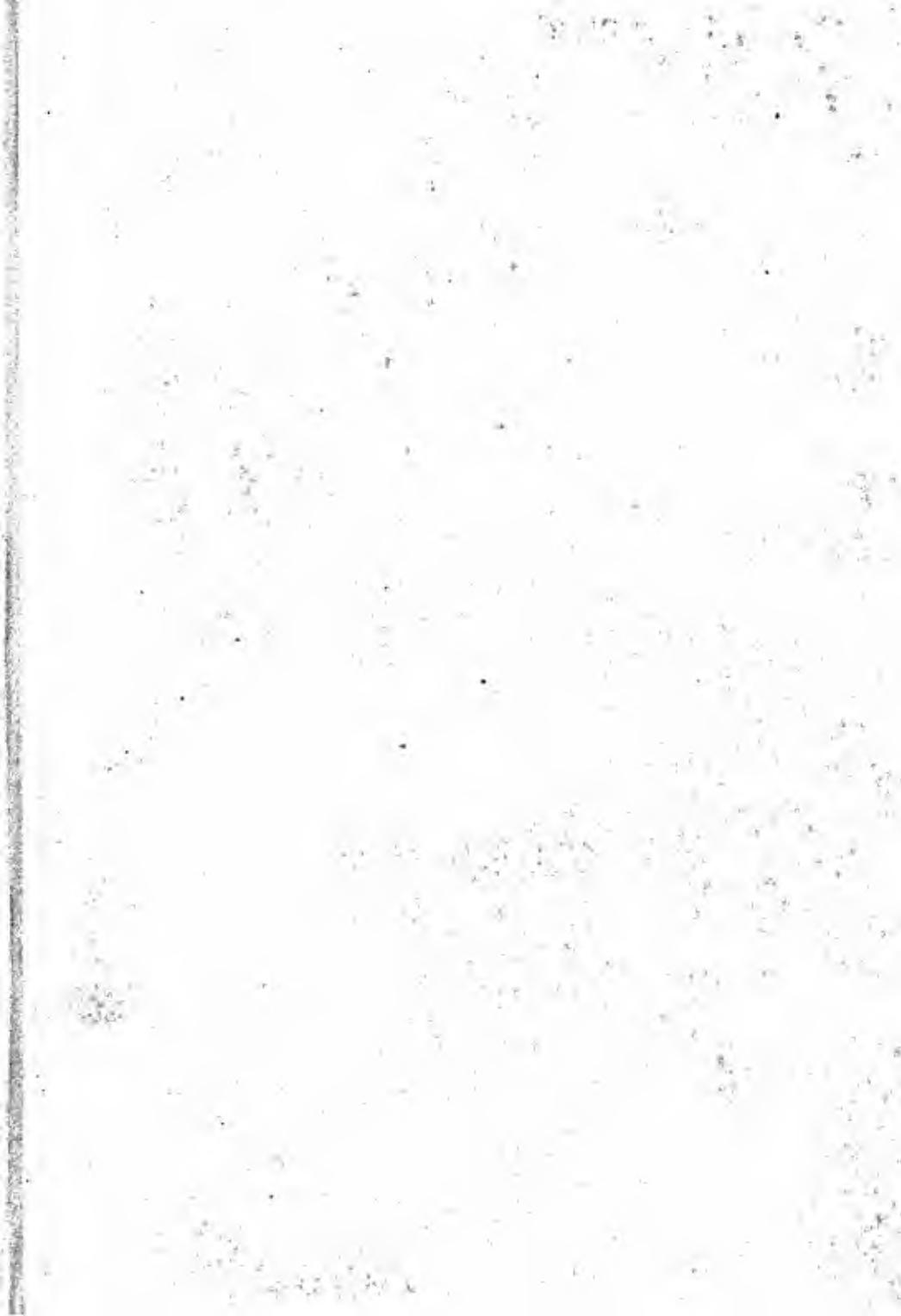


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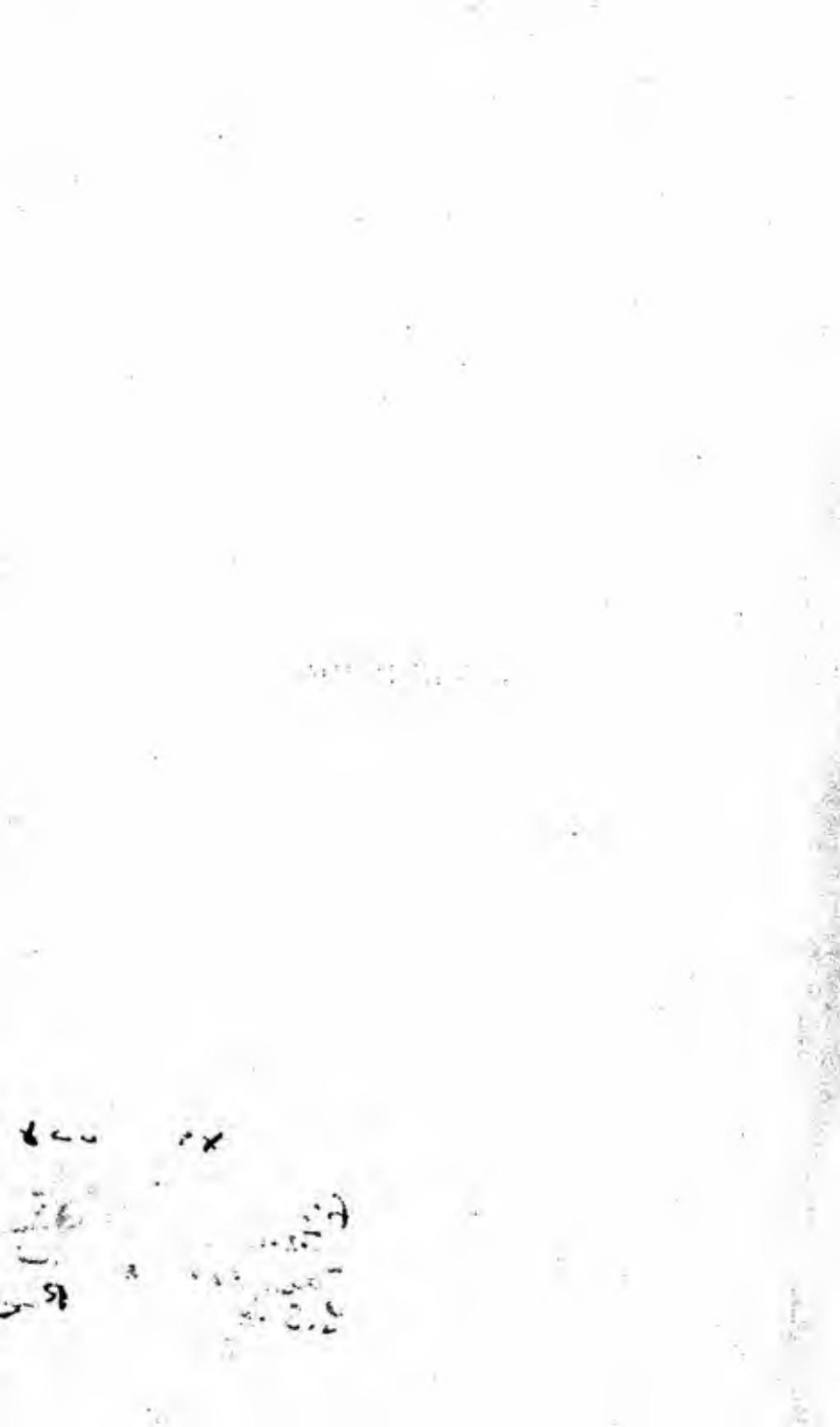
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THE NUMBER OF RASAS



॥ रसो वै सः ॥
"Raso vai saḥ "

THE NUMBER OF RASAS

BY

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Department of Sanskrit, University of Madras

WITH A FOREWORD BY

PROF. M. HIRIYANNA, M.A.

Formerly Professor of Sanskrit, Maharajah's College, Mysore

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FOREWORD

I GLADLY respond to the desire of Dr. Raghavan that I should contribute a Foreword to this book. He has been carrying on researches in the field of Sanskrit literary criticism for several years past, and the material which he has brought together here shows how extensive is his acquaintance with the literature on the subject. He draws his data, it will be seen, from unpublished manuscripts as readily as he does from published works. The opinion formed on any aspect of the subject by one, who has devoted so much time to its study and whose knowledge of it is so wide, is of special value and deserves the careful attention of all scholars.

The particular problem considered here is that of the number of *rasas*, and its consideration necessarily involves the discussion of many important points relating to their nature and scope. As in the case of other problems investigated by the ancient Indians, we find here also an astounding variety of solutions. While some thinkers have held that there is but one *rasa*, others have maintained that the *rasas* are many, there being a wide divergence of opinion respecting their exact number. The usual view, however, is that there are eight *rasas* or nine, with the addition of what is termed *sānta*:

शृङ्गारहास्यकरुणा रौद्रवीरभयानकाः ।
बीभत्साद्वृतशान्ताश्च रसाः पूर्वेरुदाहृताः ॥

Although Dr. Raghavan considers all these views more or less in detail, the main part of his discussion is concerned with the admissibility of *sānta* as the ninth *rasa*. His treatment of the question is quite comprehensive, and he examines it both from the historical and the aesthetic sides. A brief reference to each of them may not be out of place.

Owing to the uncertainty of our knowledge of the early phases of Indian classical literature, it is not possible to say when poets began to portray this *rasa*. The ascetic and mystic elements, however, which form its distinctive basis, are very old features of Indian life; and they were highly valued by those who followed the teaching of the Veda as well as by those who did not. So we may assume that the *sānta* attitude found expression in literature quite early; and this is corroborated by the works of Asvaghoṣa even if, on account of its chronological indefiniteness, we leave out of consideration the Mahābhārata, the usual example given of the *sānta rasa*. As regards writers on Poetics, the earliest to recognise it definitely, so far as our knowledge at present goes, was Udbhaṭa. Possibly its recognition by them was even earlier. Bharata's view in the matter is somewhat doubtful, by reason of the unsatisfactory character of the text of the *Nātyasāstra* as it has come down to us. Some manuscripts of it mention only eight *rasas*, but others nine. The weight of evidence bearing on the point seems, on the whole, to be on the former side; and Dr. Raghavan adduces several convincing arguments to show that the references to this *rasa* in Bharata are all spurious. But it should be added that the *Nātyasāstra* contains nearly all the essential points necessary for a theoretical formulation of it.

Before we pass on to the aesthetic aspect of the question, it is desirable to distinguish the emotive content or theme of

a literary work from the aesthetic sentiment which, according to the prevalent Indian view, its idealised representation evokes in the reader or the spectator. Thus in the case of the *Sākuntalam*, Duṣyanta's love for S'akuntalā forms the chief theme while the emotion, which it awakens in us as we witness the drama enacted, is *sṛigāra*. When we ask whether *sānta* can be a *rasa*, we mean whether situations in life involving the quietistic sentiment lend themselves to be similarly dealt with in literature. If they do, then *sānta* is a *rasa*; otherwise, it is not. The practice of great poets like Kālidāsa, which is after all the true touchstone in such matters, shows that *sānta* situations can certainly be thus delineated in literary works. In the last act of his play, just alluded to, Kālidāsa describes the tranquillity and holiness of Mārīca's hermitage in a manner which affects us most profoundly. But, however splendidly depicted, the *sānta rasa* occupies only a subordinate place there; and a doubt may therefore arise whether it can be the leading sentiment in a work, *i.e.* whether it can be portrayed in such a manner that it will impress us at the end as the predominant element in the unity of *rasas* which, according to the Indian view, every work of art is expected to achieve. Some of the works of Asvaghoṣa, to whom I have already referred, show that it can be so represented. The Mahābhārata also, at any rate in its present form, illustrates the same truth, as set forth by Ānandavardhana in his masterly way in the last section of his *Dhvanyāloka*.

Yet there were theorists who denied that the *sānta* could be an art emotion. It is hardly necessary to examine their arguments when we have the practice of great poets and the opinion of great art critics to the contrary. But a reference should be made to one of them which appears, at first sight, to possess some force. This argument is that the attitude of

mind for which *sānta* stands is altogether a rare one, and that its representation in art cannot therefore appeal to more than a very few. The objection, it is obvious, is based on the supposition that the test of true art is in the wideness of its appeal. The advocates of *sānta* brush this argument aside usually by saying that such questions are not to be decided by a plebiscite; but, by thus admitting the narrowness of its appeal, they seem to give up their position. Their conclusion that *sānta* is a *rasa* is irresistible. Indeed, it would have been a strange irony of circumstance if Indians, of all, had excluded it from the sphere of art. The way in which this particular objection is met, however, is not satisfactory. May it be that the contention that the appeal of *sānta* is only to a very few is wrong? No unwonted occasion in life—whether it be one of joy or one of sorrow—passes without bringing home to man the supreme desirability of spiritual peace. It means that the need for such peace is fundamental to the human heart; and this conclusion is confirmed by the pure satisfaction which the contemplation, for example, of the images of Buddha in meditative repose brings to so many. If so, the *sānta* mood is by no means uncommon; and the *sānta rasa* need not be an exception to the rule that the appeal of art is general. What is uncommon is the capacity in man to capture that mood and cultivate it, so that it may come to prevail over all other moods; but this deficiency does not matter so far as art is concerned for it has the power, of itself, to enable him to attain, albeit only for a while, the peace of spirit which, as an old Indian critic has observed, even a *yogin* has to strain himself long to win.

Dr. Raghavan makes a valuable contribution to the study not merely of Sanskrit literary criticism but of Indian Aesthetics as a whole, for the conception of *rasa*, though it is

here dealt with chiefly in its relation to poetry, is general and furnishes the criterion by which the worth of all forms of fine art may be judged. I have no doubt that the book will be read and appreciated very widely.

M. H.

PREFACE

RASA, Aucitya and Dhvani form the three great contributions of Sanskrit Alāṅkāra Sāstra to the subject of Literary Criticism. Rasa is the very 'soul' (Ātman) of poetry and drama. Of this concept of Rasa, one aspect namely the number of the Rasas—whether they are only the eight mentioned by Bharata or are more—is studied in the following pages. The study now and then does necessarily touch more fundamental aspects of the concept of Rasa also.

This study was originally published in the form of articles in the Journal of Oriental Research, Madras. It was suggested to me that I might bring them out in book-form. That they have appeared now in book-form is due to the kindness of Dr. Srinivasa Murti, Director, Adyar Library, to whom my thanks are due for the inclusion of this publication in the Adyar Library Series. I must thank also Dr. C. Kunhan Raja, D. Phil., Reader in Sanskrit, University of Madras and Curator, Adyar Library.

Thanks are also due to the authorities of the Journal of Oriental Research, Madras, and to the authorities of the University of Madras for permitting this publication.

Madras
29-7-40 }

V. RAGHAVAN



SYNOPSIS

I

THE ADVENT OF SĀNTA

BHARATA mentioned only eight Rasas and Kālidāsa knew only eight Rasas. Dañdin describes and illustrates only eight Rasas. (p. 1) Bharata says that S'ringāra etc. are the eight Rasas mentioned by Brahman. What is the significance of the mention of Brahman here? (p. 2) The names Brahmā, Sadāsiva, Bharata and Taṇḍu in the history of Nātya literature. (pp. 2-5) The question whether Taṇḍu and Nandikesvara are identical. (pp. 5-8) Rājasekhara's reference to Nandikesvara as the first exponent of Rasas and its explanation. (pp. 8-9) Vāsuki the first to speak of the Sānta rasa according to Sāradātanaya. (pp. 11-12) Kohala and Sānta. (p. 12) The questions which arise regarding the Sānta rasa. (pp. 13-14)

II

THE CONTROVERSY OVER SĀNTA

Bharata did not mention the Sānta rasa; the Sānta texts in Bharata are interpolations. (pp. 15-16) But ideas related to Sānta are present in Bharata's accepted text; passages recognising the quietistic element, in Bharata. (pp. 16-20) The real nature of Bharata's drama is secular as Abhinava

also explains in his commentary. The incoming of Sānta stage by stage. The view of the Candrikā on the Dhvanyāloka that Sānta can only be the secondary motive. (pp. 20-21)

Probably the Buddhists and the Jains were responsible for making Sānta the ninth Rasa. The Saundarananda kāvya, the Sāriputra prakaraṇa and the fragment of an allegorical drama of Asvaghoṣa. The Jain Anuyogadvāra sūtra of the fifth cent. A. D. mentions the Sānta rasa. The probable theorist who might have introduced the Sānta rasa : Rāhula ? Śrīharṣa the Vārttikākāra ? It is likely that it was the play Nāgānanda which was responsible for starting the discussion on Sānta. (pp. 21-24)

The objections to Sānta becoming a Rasa and the replies to those objections. (pp. 24-30) Literature depicting Sānta, Kāvyas and Nāṭakas. (pp. 30-42)

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ABBREVIATIONS AND SELECT BIBLIOGRAPHY

(*Of Sanskrit Works only some are included here for elucidating
the abbreviations ; for the rest, see Index of
Sanskrit Works and Authors*)

Abhi. Bhā.=Abhinavabhārati, Abhinavagupta's commentary on the
Nātya sāstra

Adyar=A Catalogue of Sanskrit MSS. in the Adyar Library. 2 Parts

A. K., A. Kaus., Alām. Kaus.=Alāmkārakaustubha of Kavikarṇapūra

Alwar=A Catalogue of the Sanskrit MSS. in the Library of H. H.
the Mahārāja of Alwar. Dr. Peter Peterson

A. P.=Agni Purāṇa

(Sir) Asutosh Mookerjee Silver Jubilee Volumes (III)

Auf.=Th. Aufrecht's Catalogus Catalogorum

Bhā. Pra.=Bhāva Prakāṣṭa of Sāradātanaya

Bom. Br. R. A. S.=A Descriptive Catalogue of Saṅskṛta and Prākṛta MSS. in the Library of the Bombay Branch of the Royal Asiatic Society. Prof. H. D. Velankar

Br. Mu. Ptd. Bks. Cat.=Catalogue of Sanskrit, Pāli and Prākṛt
(Printed) Books in the British Museum

Bruchstücke buddhistischer Dramen. Prof. H. Lüders. 1911

Cat.=Catalogue

Catalogue of the Collections of MSS. deposited in the Deccan College, (Poona). S. R. Bhandarkar

Catalogue of MSS. from Gujarath, Kacchch, Sindh and Khandes. G. Bühler. 4 Parts

Catalogue Sommaire Des Manuscrits Sanscrits Et Pālis. A. Cabaton. Bibliothèque Nationale, Paris. 3 Parts

Com.=Commentary

CPB. Hiralal = Catalogue of Sanskrit and Prākṛt MSS. in the Central Provinces and Berar. Rai Bahadur Hiralal

Descriptive Catalogue of the Sanskrit MSS. in the Vaṅgiya Sāhitya Pariṣat, Calcutta. Prof. Chintaharan Chakravarti, M.A.

Dhv. Ā. = Dhvanyāloka of Ānandavardhana

D. R. = Das'arūpaka of Dhanañjaya

D. R. A. = Das'arūpakāvaloka of Dhanika

Gaek. edn. } = Gaekward Oriental Series Edition

GOS

Granthanānāvali. Ailak Pannalal Digambar Jain Sarasvati Bhavan, Jhalrapatan

History of Indian Literature. Dr. M. Winternitz. English Translation. Calcutta University. Part Two

History of Sanskrit Literature. Dr. A. B. Keith

Hpr. Notices II Series = Notices of Sanskrit MSS. Second Series. Mm. Haraprasad Sastri

Hpr. Report 1895-1900 = Report for the Search of Sanskrit MSS. 1895-1900. Mm. Haraprasad Sastri

IHQ=Indian History Quarterly, Calcutta

Introduction (on the History of Alāmkāra Śāstra) to an Edition of the Sāhitya Darpaṇa. P. V. Kane

IO=Catalogue of Sanskrit and Prākṛt MSS. in the Library of the India Office. 2 Parts

Jaina Granthāvali

JOR.=Journal of Oriental Research, Madras

Journal of the Assam Research Society

Journal of the Music Academy, Madras

JRAS.=Journal of the Royal Asiatic Society of Great Britain and Ireland, London

K. A. = { Kāvyālāmkāra of Bhāmaha
 ,, ,, Rūdraṇa
 Kāvyānusāsana of Hemacandra}

K. Ā. = Kāvyādars'a of Daṇḍin
 K. A. S. S. = Kāvyālāmkāra sāra saṅgraha of Udbhaṭa
 K. M. = Kāvya mīmāṃsā of Rājaśekhara
 K. M. Edn. = Kāvyamālā Edition
 K. Pra. = Kāvyaprakāś'a of Mammaṭa
 Mad. MS. = MS. in the Madras Govt. Oriental MSS. Library.
 MDSC = Descriptive Sanskrit Catalogues of the Madras Govt. Oriental MSS. Library.
 M. S. = Madhusūdana Sarasvatī
 MTSC = Triennial Sanskrit Catalogues of the Madras Govt. Oriental MSS. Library
 Mysore = Catalogue of Sanskrit MSS. in the Govt. Oriental Library, Mysore. 2 Parts
 N. D. = Nāṭya Darpaṇa of Rāmacandra and Guṇacandra
 Notices, Mitra = Notices of Sanskrit MSS. by Dr. Rajendralal Mitra
 N. S' = Nāṭya sāstra of Bharata
 N. S. = Nirnaya Sagar Press, Bombay
 N. W. Provinces Cat. = A Catalogue of Sanskrit MSS. in Private Libraries of the North Western Provinces
 Oppert = List of Sanskrit MSS. in Private Libraries of Southern India by Gustav Oppert. 2 Parts
 Oxford = Catalogus Codicum Sanscriticorum Bibliothecae Bodleianae. Th. Aufrecht
 Peterson = Reports of Operations in Search of Sanskrit MSS. in the Bombay Circle. Dr. Peter Peterson. (6 Reports)
 R. A. S. = Rasārṇavasudhākara of Śīṅgabhūpāla
 Report of a Second Tour in Search of Sanskrit MSS. made in Rajputana and Central India in 1904-6. S. R. Bhandarkar
 R. G. = Rasagaṅgādhara of Jagannātha
 Rice = Catalogue of Sanskrit MSS. in Mysore and Coorg. L. Rice
 R. T. = Rasa Taraṅgiṇī of Bhānudatta
 Sāk. = Sākuntala of Kālidāsa
 Sāṃ. Kārikā = Sāṃkhya Kārikā of Iś'varakṛṣṇa
 S. D. = Sāhitya Darpaṇa of Viśvanātha
 S. K. Ā. = Sarasvatikanṭhābharaṇa of Bhoja

S. M.=Sāhitya Mimāṃsā

Sṛ.=Śrīgāra

Sṛ. Pra.=Śrīgāra Prakāṣa of Bhoja

S. R.=Śaṅgīta Ratnākara of Śāṅgadeva

Stein=Catalogue of the Sanskrit MSS. in the Raghunatha Temple Library of H. H. the Maharaja of Jammu and Kasmir.
M. A. Stein

Studies in the History of Sanskrit Poetics. 2 Parts. Dr. S. K. De Tanjore New Cat.=Descriptive Catalogue of the Sanskrit MSS. in the Tanjore Maharaja Serfoji's Sarasvati Mahal Library, Tanjore

Travancore Curator's List=Catalogue of Sanskrit MSS. collected by the Curator for the publication of Sanskrit MSS., Trivandrum

TSS=Trivandrum Sanskrit Series

U. R. C. } =Uttararāma carita of Bhavabhūti
U. R. Carita }

Vyā.=Vyākhyā

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ADDENDUM

P. 50, lines 6-7 and 26-7, Alāmkāra sarvasva of Harso-pādhyāya (?), MS. in the Madras Govt. MSS. Library, R. No. 3325 :—R. No. 5225 is another MS. of the same work in the same library in which Aubhalārya Kṛṣṇa of Devarakoṇḍa is given as the author,



THE NUMBER OF RASAS

I

FOR long, the Rasas were only eight in number. The text of the Nāṭya sāstra of Bharata originally spoke only of eight Rasas. For a long time, the poets also were speaking only of eight Rasas. Kālidāsa says in his Vikramorvasīya :

मुनिना भरतेन यः प्रयोगो भवतीष्वष्टुरसाश्रयो नियुक्तः ।

ललिताभिनयं तमय भर्ता मरुतां द्रष्टुमनाः सलोकपालः ॥ II, 18.

Vararuci's Ubhayābhisārikā has occasion to mention Rasas and their number. The context is a dramatic contest. The Viṭa praises one of the courtesans who is going to enact 'Purandaravijaya' in the temple of Indra at Kusumapura. Rasas are here mentioned as eight in number.

यस्यास्तावत् प्रथमं रूपश्रीनवयौवनद्युतिकान्त्यादीनां गुणानां सम्पत्,
चतुर्विधाभिनयसिद्धिः, द्वात्रिंशद्विधो हस्तप्रचारः, अष्टादशविवं निरीक्षणम्,
पट् स्थानानि, गतिद्वयम् (-त्रयम्), अष्टौ रसाः, त्रयो गीतवादित्रादि-
लया, इत्येवमादीनि नृत्ताङ्गानि त्वदाश्रयेण अलंकृतानि ।

p. 13, Caturbhāṇī, Madras.

On the side of the theorists, the writers on Poetics, Rasas were only eight upto the time of Daṇḍin who briefly describes and illustrates only the eight Rasas. Naturally, we suppose

that Bhāmaha also knew only eight Rasas. These eight Rasas are thus given by Bharata :

शृङ्गार-हास्य-करुण-रौद्र-वीर-भयानकाः ।
बीभत्साद्भुत संज्ञौ चेत्यष्टौ नाट्ये रसाः स्मृताः ।
एते षष्ठौ रसाः प्रोक्ता द्विहिणेन महात्मना ॥

N. S'. K. M. Edn., VI, 15-16.

And their Sthāyins are thus given :

रतिहासश्च शोकश्च क्रोधोत्साहौ भयं तथा ।
जुगुप्ता विस्मयश्चेति स्थायिभावाः प्रकीर्तिः ॥ *Ibid.*, VI, 17.

We are unable to fix the exact significance of the record here made by Bharata that these are the eight Rasas expounded by the great Brahman. The mention of Brahman may after all refer only to the legendary background which the Nātya sāstra has created for itself. The very first verse says to the effect that *almost* the first exponent of the Nātya sāstra is Brahman :

नात्यशास्त्रं प्रवक्ष्यामि ब्रह्मणा यदुदाहृतम् । I, 1.

And this Brahman himself learnt from S'iva. This legend is settled in later times and is mentioned by all writers. How far is this based on evidences within the Nātya sāstra itself ?

To begin with, sage Bharata says that Brahman himself contemplated and created out of the four Vedas, the fifth Veda called the Nātya Veda. I, 16-19. S'iva is mentioned in the first chapter, for the first time, with reference to the Kaisikī Vṛtti. Brahman says that the beautiful, graceful and delicate Kaisikī cannot be properly presented by male actors, that it can be properly done only by actresses and that he has seen it depicted by only one among males, *viz.*, God S'iva. I, 45.

We hear of S'iva again only in Ch. IV. The first drama 'Asuravijaya' or 'Amṛtamathana'¹ was enacted before an audience of Devas and Asuras in Devaloka during the Indradhvaja festival. I, 54-57.

तदन्तेऽनुकृतिर्वद्धा यथा दैत्याः सुरैर्जिताः ।

After this Samavakāra, the first drama to be staged, was finished, Brahman one day took Bharata and his troupe to Kailāsa to give a performance before God S'iva. This Samavakāra, and a Dīma called Tripuradāha, one of S'iva's own exploits, were staged there. IV, 5-10. After the drama was finished, S'iva praised Brahman and the actors and told them that the beautiful and varied Karaṇas and Aṅgahāras of the Tāṇḍava dance which He himself did every evening might be introduced into the Pūrvvaraṅga of their drama, so that their plain (S'uddha) Pūrvvaraṅga might become a Citrapūrvvaraṅga. IV, 11-15. He called upon one of his Gaṇas, Taṇḍu, to teach Bharata the Aṅgahāras and Karaṇas of Tāṇḍava. IV, 17-18. Thus S'iva is the God of dance proper, while Brahman himself created Drama and won S'iva's appreciation for his creation of this art. Bharata is the first artiste whom Brahman chose for the exposition of the art that he created. Brahman's creation of the art of Drama referred to all parts of it, the text of the drama, the acting of it, the music that supported the performance and finally the Rasa which the above three evoked in the hearts of the audience. This is the meaning of the verse :

जग्राह पात्र्यमृग्वेदात् सामभ्यो गीतमेव च ।

यजुंवेदादभिनयान् रसानाथर्वणादपि ॥

¹ It is this Amṛtamathana that Kālidāsa makes into the Lakṣmīsvayamvara in his Vikramorvāsiya.

The story given above points to the historical fact that Dance existed first and that Drama was then created. Taṇḍu signifies the link between the two. The gods of the two, Dance and Drama, are S'iva and Brahman. So it is that Bharata, who represents the operatic dance-drama, says at the beginning—

प्रणम्य शिरसा देवौ पितामहमहेश्वरौ ।

and Abhinava adds here, in his commentary—

“एको (ब्रह्मा) विजिगीषुर्नाथप्रवर्तयितेति देवः । भगवांस्तु आनन्दनिर्भरतया क्रीडाशीलः सन्ध्यादौ नृत्यतीति नाटये तदुपस्कारिणि च नृत्ये तदुपज्ञं प्रवृत्तिरिति तावेवात्र अधिदैवतं गुरुं चेति नमस्कार्यां ।”

p. 2, Gaek. Edn., Vol. I.

Thus S'iva's contribution is Dance which served to beautify Drama—तदुपस्कारिणि च नृत्ये. Brahman's contribution itself was self-sufficient for Drama. He spoke of Text, Action, Music and Rasa. It is to this part of the Drama of Brahman that Bharata refers in Ch. VI, when he says that these are the eight Rasas *spoken of by Brahman*.

एते हाष्टौ रसाः प्रोक्ता द्विद्विन महात्मना ।

It is on this text that S'āradātanaya relies when he says that, according to Brahman, Rasas are only eight, and the ninth, the Sānta, is impossible.

. तस्माच्छान्तस्य नोद्भवः ।

तस्मान्नाथरसा अष्टाविति पद्मभुवो मतम् ॥

Bhā. Pra. II, pp. 46-7.

These bits of legend have to be connected with some facts available to us, viz., that there are really big works on Nāṭya

which are current as works of S'iva or Sadāśiva and Brahman. Says Mr. M. R. Kavi in his Introduction to his edition of the N. S. with the Abhi. Bhā. in the Gaek. Series :—“ We have fragments of both Brahmabharata and Sadāśivabharata.” Abhinava himself refers to the three authorities, Sadāśiva, Brahman and Bharata.

“ एतेन सदाशिवब्रह्मभरतमतत्रयविवेचनेन ब्रह्ममतसारताप्रति-
पादनाय etc.” p. 8.

The upshot of the discussion here gives the noteworthy fact that, of the three works Sadāśiva Bharata, Brahma Bharata and Bharata's Nātya sāstra, the Brahma Bharata is the best and most important according to some. The Dasarūpakakārikās, IV, 38 and 39, proving Rasa to be Sāmājīkās/raya, are quoted and attributed to Sadāśiva by Sāradā-tanaya. Bhā. Pra. VI, p. 152. This ascription does not seem to be reliable. The argumentative style of the Kārikās argue for a later writer. Whether this particular ascription be true or not, it can be accepted that old works in the name of Sadāśiva and Brahman exist. Though from the internal evidence of the Nātya sāstra of Bharata we know of S'iva as having contributed Dance only, there may be a Sadāśiva Bharata dealing with all departments of Nātya. It is also likely that this Sadāśiva Bharata is of special importance for its chapters on Dance, on Tāṇḍava, its Karaṇas and Aṅgahārās.

Similarly Taṇḍu, who, in the Nātya sāstra, simply passes the Tāṇḍava from S'iva to Bharata, may have some old Nātya work to his credit. There is some difficulty in understanding the name Taṇḍu. In Ch. I, we hear of a Taṇḍu who is one of the hundred sons of Bharata. (I, 26.) From Ch. IV, we know him as belonging to S'iva's camp. In Ch. I, 26, the text has a variant (p. 18. Gaek. edn. fn.) Tāṇḍya, and in

Ch. IV, 17 and 18, we have the variant Tāñdin (p. 19, Gaek. edn. fn.). Abhinava says that the reading 'Tañdu' is appropriate, in view of that word's suitability to the derivation of the word Tāñdava.

“ सर्वत्र पाठे तण्डुशब्द एव युक्तः, ताण्डवशब्दव्युत्पत्तिवशात् । ”

p. 90, Gaek. Edn., Vol. I.

It looks as if 'Tañdu' was created out of the word Tāñdava. Surely, this Tāñdava was being done by S'iva before Tañdu who, on S'iva's bidding, taught it to Bharata. Therefore, the name Tāñdava could not have been the name given to the dance subsequent to Tañdu imparting it to Bharata. In this connection, the text of Abhinava's commentary seems to say that this Tañdu is none else than Nandin, the chief attendant of S'iva. We find in Mr. M. R. Kavi's Edn., Vol. I, p. 90 : 'तण्डुमुनिशब्दौ (नन्दिभर) तयोरपरनामनी ।' But in the MS. of the Abhinavabhbāratī in the Madras Govt. Oriental MSS. Library, we find the passage running thus :

‘ तण्डुमुनिशब्दौ तस्योरेव (?) नामनि (नी) । Vol. I, 68.

and it is rather difficult to reconstruct or understand this text. There does not seem to be unanimity among writers regarding the identity of Tañdu and Nandin. The S'abdakalpadruma says that, according to Halāyudha, Tañdu is a door-keeper of S'iva,—S'ivadvārapālaviseṣa. The Vācaspatyā says the same thing and adds that it is a name of Nandikesvara 'शिवद्वारपालविशेषे, नन्दिकेश्वरे' | 'नन्दी भृङ्गिरिट्स्तण्डः' |¹ In the

¹ The explanation of Tāñdava by Tañdu is not the only explanation. Bhānuji and Kṣiravāmin, in their commentaries on the Amarakośa (Nātya varga, Sl. 10) give Tāñdava as being so called

S'abdakalpadurma, we find that according to the Trikāñdasēṣa, the other names of Nandikesvara are Nandī, S'ālaṅkāyana and Tāṇḍavatālika, and that according to Hemacandra, the other names are Nandī and Taṇḍu. Kesava's Kalpadrukosa (Gaek. edn., p. 392, S'l. 117-8) gives Nandin, S'ālaṅkāyana, Tāṇḍavatālika, Taṇḍu, Kelikila and Kūṣmāṇḍaka as the other names of Nandikesvara. If Taṇḍu were a name of Nandikesvara, he would be both the time-keeper for S'iva's Tāṇḍava (ताण्डवतालिक) and the promulgator of the Tāṇḍava (तण्डुना प्रोक्तं ताण्डवम्). But, according to Sarvānanda and Bharata-mallika, the person who is responsible for the Sāstra through which Tāṇḍava got its name, is a sage (Muni) named Tāṇḍa or Tāṇḍya. And Taṇḍu whom S'iva asked to teach the Tāṇḍava to Bharata may not be Nandikesvara but may be some other Gaṇa of S'iva. Ratnākara's Haravijaya, which is a store-house of information for the Nātya-researcher, mentions Nandisa and Taṇḍu as two different persons and the commentator, Rājānaka Alaka, adds that Taṇḍu is one of the Pramathaganas of S'iva.

after its exponent, Taṇḍu. Bharata (com. on Amara) says that the sage Tāṇḍa (not Nandikesvara, a S'ivagaṇa) promulgated the Sāstra which came to be called after him 'Tāṇḍi' (Neuter); and from this Tāṇḍi is Tāṇḍava derived. 'ताण्डेन कृतं ताण्डि नृत्यशास्त्रम्, तदस्यास्तीति भरतः (अमरटीकायाम्)।' See the S'abdakalpadruma and Vācaspatya on Tāṇḍava. Sarvānanda's Tīkāsarvasva, p. 41, T. S. S. edn., pt. 1. ताण्डवेन मुनिना प्रोक्तं ताण्डि नृत्यशास्त्रम्। तदस्यास्तीति ताण्डवम्। To these derivations, Subhūticandra adds 'तण्डते (तण्डवते) भूजेनेति ताण्डवम्।' Tāṇḍava is so called because, being a forceful dance (Uddhata), earth is stamped heavily in it. Vidyāvinoda Nārāyaṇa gives all these explanations. Rāyamukuta gives Sarvānanda's and Svāmin's explanation and adds: "तण्डिवारोः ताण्डवभिति तु कौमुदी।"

नन्दीशनिर्दयकराहतपुष्करेषु मन्द्रं ध्वनत्सु मुरजेषु विभज्य तण्डुः ।
आसारितेषु परिकल्पितसप्तमेदपर्यासिशोभमथ ताण्डवमध्यगायत् ॥

N. S. Edn., II, 20.

Com. तण्डुनामा प्रमथः । ताण्डवं नाम गीतकम् आत्मप्रोक्तम्
अभ्यगायत्¹ ॥ p. 21.

From this it would appear that Nandin is the drummer and Taṇḍu the singer of the libretto for Śiva's dance. Abhinava gives an extract from Kohala also on p. 182 (Gaek. edn. Vol. I) having some bearing on Taṇḍu and Tāṇḍava.

The name Nandin is found twice in the Nātya sāstra, IV, 260 and 261, in connection with the Pindībandhas. More than one work on Nātya has come down to us as the work of Nandikesvara. Rājasekhara ascribes the first treatment of Rasa to Nandikesvara and the first treatment of Drama to Bharata.

“—रूपकनिरूपणीयं भरतः, रसाधिकारिकं नन्दिकेश्वरः— । ”

p. 1, K. M. Gaek. Edn.

The chief ground on which Rājasekhara foists the first treatment of Rasa on Nandikesvara is the record made by Vātsyāyana in his Kāma sūtra, I, 1-8, that Nandikesvara is the first author on Kāma. Love may be taken to be indicative of the other Rasas and further, it is the most important of the

¹ Tāṇḍava thus originally meant the song, to the accompaniment of which Śiva danced; the dance then came to be called Tāṇḍava after its song. Such instances of dances getting their names from the songs, the Tāla of the song, etc., are common. Cf. Carcari is a Tāla, a musical composition, a dance and also a spring festival in which the Carcari is danced. (The Ratnāvali, I.) Cf. Jatisvara, Varṇa, Pada, etc., in the modern South Indian Nautch, which names of musical compositions serve as names of the dance items also.

emotions which form the material for literature. Sāradātanaya relates a Rasa-legend in Ch. 3, of his Bhāvaprakāsa in which Nandin figures and which legend he ascribes to Vyāsa. 'व्यासप्रोक्तेन मार्गेण कथयामि यथार्थतः' | We do not yet know of a work of Vyāsa on Nātya. The legend given in the Bhāvaprakāsa is this: Brahman created the worlds at S'iva's bidding and then contemplated upon the past and saw with his mind's eye the doings of S'iva. Nandikesvara appeared before Brahman at that time and taught him Nātya and asked him to teach the art to the Bharatas, i.e., actors. Brahman created the art of representation, drama, with a past story of S'iva called Tripuradāha, a Dīma. The Bharatas staged this Tripuradāha and while Brahman was witnessing it, there came forth from his four faces four Vṛttis with the four Rasas, Sringāra, Vīra, Raudra and Bībhatsa. Concluding this story of Rasotpatti, Sāradātanaya says:

व्यक्ता मुखेभ्यश्चोत्पन्ना इत्यूतुः शंकरादयः ।

The S'aṅkara mentioned here is another puzzle.¹ Sāradātanaya brings Nārada also into the story and says that Nārada expounded this Rasotpatti to Bharata, the sage (p. 58, Ch. III). The two Guruparamparās found here are 'S'iva-Nandin-Brahman-the Bharatas' and 'Nārada-Bharata, the sage'. In Ch. 10, Sāradātanaya gives another story of how Nātya came to earth from heaven, where also the former Guru-paramparā is given. The actors, the Bharatas, are sent to this world and they write treatises on the art.

¹ S'aṅkara may mean S'iva himself and this would mean then that the Sadāśiva Bharata is the source of this story. A S'aṅkara is cited in Pārvadeva's Saṅgitasamayasāra, T. S. S. Edn, p. 42.

सकलं निष्कलं चेति वायमेतत् द्विधा भवेत् ।
कथितं शंकरेणोद्दृष्टं एकतन्त्रीसमाश्रयम् ॥

नाथ्यवेदाच्च भरताः सारमुदृत्य सर्वतः ।
 संग्रहं सुप्रयोगार्हं मनुना प्रार्थिता व्यधुः ॥
 एकं द्वादशसाहस्रैः श्लोकैरेकं तदर्थतः ।
 षट्भिः श्लोकसहस्रैयो नाथ्यवेदस्य संग्रहः ॥

Bhā. Pra., Gaek. Edn., p. 287.

The Bharatas wrote two works, one in 12000 S'lokas and another in 6000 S'lokas. The basis of these two is the Nātyaveda which is perhaps double the extent of the first of these two. The second work in 6000 verses is the present Nātya sāstra of Bharata and the Dasarūpakāvaloka quotes it by the name, Śaṭsahasrī. “षट्सहस्रीकृताप्युक्तम्—‘एभ्यश्च सामान्यं-गुणयोगेन रसा निष्पदन्ते’ इति ।” IV. (*Vide* Bharata's N. S. VII, p. 80, Kāśī Edn.) Bahurūpamisra has quoted the former work in 12000 verses, the Dvādasasāhasrī, in his gloss on the Dasarūpaka.¹ Mr. M. R. Kavi quotes the Yāmalāṣṭakatantra in the preface to his edition of the Nātyasāstra (Vol. I, p. 6, fn. 1.), according to which the Nātyaveda, which Sāradā-tanaya mentions as the basis of the two Saṅgrahas, is a work in 36000 S'lokas. Which of these two, the Nātyaveda and the Dvādasasāhasrī, is the work of S'iva and which, of Brahman, cannot be said easily. The latter may be the Brahmabharata referred to by Abhinava. What these works say on Rasa, we are not in a position to know.

The only work we have is the Śaṭsahasrī of Bharata, the Nātyasāstra, which says that according to Brahman, Rasas are eight. Sāradātanaya fashions this text into the form of a later controversial text, and makes Padmabhū (Brahman) refute the Sānta and accept only eight Rasas. We can

¹ *Vide* J. O. R., Madras, Vol. VIII, pp. 329-330, my article on Bahurūpamisra's commentary on the Dasarūpaka.

conjecture safely that both the Sadāśivabharata and the Brahmabharata knew only eight Rasas.

Was there any old work which expounded nine Rasas ? When did the Sānta first make its appearance ? Just after giving the above-noticed view of Padmabhū that Rasas are only eight, Sāradātanaya gives another account which he attributes to Vāsuki. There seems to be, from the following verse, an old work in which Vāsuki imparts the Nātyasāstra to Nārada.

उत्पतिस्तु रसानां या पुरा वासुकिनोदिता ।

नारदस्योच्यते सैषा प्रकारान्तरकल्पिता ॥ Bhā. Pra., p. 46.

The Sānta Rasa is accepted in this account.

रजस्तमोविहीनात् सत्त्वावस्थात् सचित्तः ।

मनागस्पृष्टबाद्यार्थात् शान्तो रस इतीरितः ॥ II, p. 48.

Who is this Vāsuki ? We already know of two serpents among Saṅgītācāryas, Kambala and Asvatara and we must add to them this Nātyācārya Vāsuki. Sāradātanaya quotes Vāsuki earlier also (pp. 36-37) regarding the rise of Rasa from Bhāvas.

नानाद्रव्योषधैः पाकैः व्यञ्जनं भाव्यते यथा ।

एवं भावा भावयन्ति रसानभिनयैः सह ।

इति वासुकिनाप्युक्तो भावेभ्यो रससंभवः ॥

This verse is, as pointed out by the editor of the Bhāvaprakāsa, found in the Nātya sāstra of Bharata, quoted along with four other verses, with the words—‘भवन्ति चात्र लोकाः ।’¹

¹ Thus, there are Anustubh and Āryā verses quoted by Bharata. These are called Ānuvains'ya verses, handed down as basic and authoritative texts on Nātya written by other writers.

If we are to rely on Sāradātanaya, we have to suppose that the Rasa chapters in Bharata are based on the texts to Vāsuki and others and that this Vāsuki accepted a ninth Rasa, namely, the Sānta. Why then does Bharata's text not mention the Sānta? If Bharata did not approve of Sānta being a Rasa, he must refute it, citing Vāsuki's position. When no such controversy is seen in Bharata's Nātyasāstra, we have to conclude that Sāradātanaya has only increased the confusion here, as on other topics also.

If we are to attach any weight to the statement of another late writer Dharmasūri, author of the Sāhityaratnākara, we have to suppose that Kohala is, like Vāsuki, another old writer who accepted the Sānta Rasa. He says regarding the Sthāyin of Sānta—

“कोहलस्तु उत्साहो वा निर्वेदा वा शमो वा अस्य स्थायीत्युवाच”

Vide D. T. Tātācārya, J. O. R., Vol. V, p. 29.

If Kohala had accepted Sānta, Abhinava and other champions of Sānta would have quoted him. Dharmasūri's reference to Kohala is unreliable. But it is also likely that a late work falsely ascribed to Kohala speaks of the Sānta and Dharmasūri bases his statement on such a pseudo-Kohala work.

The Nātyasāstra of Bharata itself recognised only eight Rasas. Subsequently, when the Sānta was accepted by writers, the text of the N. S. was changed and read thus as indicated by Abhinava :

The definite authorship of these Anuṣṭubhs and Āryās is not known. Abhinava says while commenting on one set of such Ānuvāms'ya Āryās, on p. 328 : “ता एता शायाः एकप्रघटकतया पूर्वचिह्नैः लक्षणत्वेन पठिताः । मुनिना तु सुख संग्रहाय यथास्थानं निवेशिताः ।”

शृङ्गारहास्यकरुणाः रौद्रवीरभयानकाः ।

बीभत्सादुभुतशान्ताश्च नव नाट्ये रसाः स्मृताः ॥ N. S., VI, 16
रतिहासश्च शोकश्च कोघोत्साहौ भयं तथा ।

जुगुप्साविस्मयशमाः स्थायिभावाः प्रकीर्तिताः ॥ N. S., VI, 18.
“ शान्तापलापिनस्त्वत्र अष्टाविति पठन्ति । ”

“ तत्र शान्तस्य स्थायी ‘ विस्मयशमाः ’ इति कैश्चित् पठितः । ” *Ibid.*

Udbhaṭa recognises the Sānta as can be seen from his Kāvyā-laṅkārasāraśāṅgraha. He is thus the first commentator on the N. S. and the first Ālaṅkārika now known to have definitely begun to speak of Rasas as nine in number. So, he might have made the necessary alteration in the text of the Nātyasāstra as above shown and as pointed out by Abhinava.

Regarding this subject of Sānta Rasa, the following questions arise :

(i) Did Bharata recognise it ? What are the arguments of those who hold that Bharata recognises it ? What is the real position of Bharata in respect of Sānta ?

(ii) Who is the first writer who introduced the Sānta Rasa ? What was that condition in the world of letters that led to the postulation of Sānta ?

(iii) Independent of Bharata accepting it or not, what is Sānta ? Can it be a Rasa ? What are the arguments of the opponents of Sānta ?

(iv) What is the criticism of those who not only accept but praise the Sānta as the greatest Rasa ? Who are these writers ? What are the literary compositions that have proved the possibility of the Sānta Rasa ?

(v) Who are those who, unable to find fault with Sānta, make a compromise, deny it in Nātya and accept it in Kāvya only ? What are their arguments and how are they met ?

(vi) Who are the writers who do not accept the S'ānta anywhere?

(vii) What is the Sthāyin of S'ānta?

These questions will be dealt with now.

II

BHARATA certainly mentioned only eight Rasas.¹ He did not give Sānta as the ninth Rasa. The texts on Sānta in certain recensions of Bharata's Nātya sāstra must have been interpolated by advocates of Sānta. Abhinava once argues the cause of Sānta on the basis of these Sānta texts available in certain recensions but he advocates its cause more vigorously earlier, quite independent of these Sānta texts in Bharata. Abhinava even gives various arguments to show why Bharata did not speak of it at all. Further, the advocates of Sānta who point out Nirveda or Dhṛti or any other Vyabhicārin already mentioned by Bharata as the Sthāyin of Sānta do so only because they feel that Sānta, its Sthāyin etc., are not given in Bharata; hence do they resort to the Dehalīdīpaniyāya, Māngalya-amāngalya etc., to read the Sānta rasa into the text of Bharata. How they do this is discussed in the section on the Sthāyin of Sānta below. Again, if Ānanda who speaks of Sānta had known the Sānta texts of Bharata and had believed in them as genuine parts of Bharata, he would have quoted them in his advocacy of Sānta in Uddyota 3. Ānanda advocates Sānta on his own grounds and holds as its Sthāyin neither Nirveda with all its trifling supports, nor S'ama which is given as its Sthāyin in the

¹ In the K. M. edn. of the N. S., ch. 23, S'l. 3 has the expression 'Nāva rasāśrayam' but the correct reading here is Bhāva-rasāśrayam' as found in the Kāśī edn. (ch. 24, S'l. 3).

interpolated Sānta text in Bharata; Ānanda holds as its Sthāyin 'that happiness which is the annihilation of all desires'—तृष्णाक्षयसुख.

"तृष्णानां विषयाणां यः क्षयः सर्वतोनिवृत्तिरूपो निरोधः, तदेव सुखम्" Abhinava, Locana.

All the writers who refute Sānta are of opinion that Bharata's text does not know the Sānta rasa. Further, Bharata gives Laya, Svara, Guṇa, Alambāra, Vṛtti, Vṛtta etc., for the eight Rasas only in the several sections of his work; Sānta is not mentioned here anywhere. This is part of the objection raised against Sānta by its critics. They say, Bharata has related music and Rasas and has mentioned the Jātyangas suggestive of the several Rasas but does not mention the Sānta here. (*Vide N. S. XXIX, Sls. 1-4.*) We find in the Abhinavabhārati :

"अनेनैव चाशयेन न शान्ते कश्चन मुनिना जात्यङ्गको विनियोग्यते । तेन जात्यङ्गकविनियोगाभावात् असत्त्वभिति प्रत्युक्तम् ।"

Gaek. Edn., I, p. 339.

Abhinava first argues for Sānta not on the basis of Bharata's mention of it, but on the basis of his silence on the subject which Abhinava makes out as more eloquent. This will be explained later. Suffice to point out here that express mention of Sānta is not found in Bharata.

If this is accepted, we can trace the way by which Sānta slowly came to be accepted as a Rasa. We can even explore the possibilities of finding some aspects of Sānta in Bharata's accepted text. Bharata, it must be borne in mind, handles the whole world and analyses human psychology to a great extent and it will be a wonder if he were to be entirely

innocent of that part of human activity which is the sphere of the Sānta-rasa. The absence of Sānta in theory does not, however, mean the absence of poetry or drama with the quietistic motif. To suppose so would be as foolish as to think that before Rasadhvani was formulated as the soul of poetry, no great poetry existed. As Ānandavardhana points out, the Rasa of the great epic, the Mahābhārata, is Sānta. The Ṛṣi, the fourth Puruṣārtha or Mokṣa, the third and the fourth Āśramas of the Vānaprastha and the Saṁnyāsin—these were already parts and sublime parts of Kāvyas such as the Raghuvarīsa and Nāṭakas such as the Sākuntala. Bharata, himself a sage, gave the Nātyasāstra to an assemblage of sages. Bharata, therefore, could hardly have lost sight of the Ṛṣis, the forests, Tapas, etc. As a matter of fact, Bharata does mention aspects of this Sānta-rasa and its attendant conditions.

An emotion is recognised as Rasa if it is a sufficiently permanent major instinct of man, if it is capable of being developed and delineated to its climax with its attendant and accessory feelings and if there are men of that temperament to feel imaginative emotional sympathy at the presentation of that Rasa. Thus are Sringāra and the other seven Rasas. So, if Bharata says that drama is of a varied nature in accordance with the varied nature of the world on the one hand and of the spectators on the other, if he says that one drama predominantly develops one Rasa whose appeal is only to those whose hearts are attuned to it and if he says that a certain drama may have its theme or purpose in Sama, it certainly means that Bharata has landed, though unconsciously, on the Sānta rasa. Bharata says and these are surely genuine parts of the text :

कचिद्दर्मः कचित् कीडा कचिदर्थः कचित् शमः ॥ I, 106. ।

दुःखार्तानां श्रमार्तानां शोकार्तानां तपस्विनाम् ।

| विश्रान्तिजननं काले नाथमेतद्विष्यति ॥ I, 115.

ब्रह्मर्णीणां च विज्ञेयं नाटयं वृत्तान्तदर्शनम् । I, 121.

The first given passage is referred to by Abhinava also in connection with the discussion on the admissibility of Sānta as a Rasa and by drawing attention to this bit—कच्चित्तमः, Abhinava asks whether Bharata did not recognise the quietistic element also as part of dramatic presentation :

“प्रतीयत एवेति मुनिनाप्यङ्गीक्रियत एव ‘कच्चित्तमः’ इत्यादि वदता ।”

Abhinava, Locana, p. 177.

Another instance of Bharata's awareness of the element of Sānta is pointed out by Abhinava. It is similar to the second passage extracted above. It refers to such spectators as are bereft of life's passions—Vitarāgas—to whom only dramas of a nature in harmony with theirs and dramas depicting the Mokṣa puruṣārtha can have any appeal. While pointing out in Ch. XXVII that the very life of drama is its fusion with the audience and that certain hearts can respond only to certain themes, Bharata says :

तुष्यन्ति तरुणाः कामे विदग्धाः समयाश्रिते ।

अथेष्वर्थपराश्रैव मोक्षेष्वय विरागिणः ॥

XXVII, 59, Kāśī Edn.

Says Abhinava in regard to this passage :

“हृदयसंवादोऽपि तथाविधतत्त्वज्ञानबीजसंस्कारभावितानां भवत्येव, यद्विष्यति ‘मोक्षे चापि विरागिणः’ इति” । Gaek. Edn., I, p. 340.

Further, Bharata speaks of a Kāma for each Puruṣārtha in Ch. XXIV and mentions here the variety called Mokṣa Kāma. What does this mean ?

धर्मकामोऽर्थकामश्च मोक्षकामस्तथैव च ।

स्त्रीपुंसयोस्तु संयोगो यः, कामः स तु संस्मृतः ॥ XXIV, 91.

The Sānta is only the Rasa of Mokṣa Kāma. Compare the Mahābhārata, Āśva. parvan, Ch. XIII, 16, where Kāma says of himself :

यो मां प्रयतते हन्तुं मोक्षमास्थाय पण्डितः ।

तस्य मोक्षरतिस्थस्य नृत्यामि च हसामि च ॥

Again, what does Bharata mean by giving great scope for Dharma as an important theme handled in drama, by saying that drama is Dharmya, by mentioning Dharma as the purpose of some dramas, क्वचिद् धर्मः, by speaking of Dharma Sṛṅgāra and by pointing out that the old, the learned and the experienced respond to such dramas as are based on Dharmā-khyānapurāṇa which comes under the Vibhāvānubhāva of the Sānta ?

धर्मास्त्वानपुराणेषु वृद्धास्तुप्यन्ति नित्यशः । XXVII, 61.

While describing Nirveda¹, Bharata speaks of one kind of it that is born of Tattvajñāna ; giving the causes of Glāni, he speaks of Taponyama ; defining Dhṛti², Bharata gives Vijñāna, S'ruti, S'aucācāra and Gurubhakti as some of its Vibhāvas and these pertain to Sānta ; Mati is given as born of Nānāśāstra-vicintana. If the quietistic element is not recognised even in some aspect by him, Bharata cannot say of Nātya that it is Trailokyānukarana, that there is no Jñāna which in not

¹ Some hold this Nirveda as the Sthāyin of Sānta.

² Bhoja holds this Dhṛti as the Sthāyin of Sānta in his S. K. A. V. 23 and also pp. 514-5.

part of drama and no Vidyā which does not come within it :

न तत् ज्ञानम् etc. I, 117.

The instances above shown point only to the recognition of S'ama as an element and they do not mean Bharata's acceptance of the S'ānta as a Rasa. To be precise, S'ama is not mentioned as one of the forty-nine Bhāvas. Bharata did not have before him any specimen of drama written only for Mokṣa and Virāgins. It may be that there cannot also be dramas having *only* Bhayānaka, Adbhuta, etc., as their Rasa. These can appear only as Āṅga or Sañcāri rasas. But the reason for the acceptance of Bhayānaka, Adbhuta, Bībhatsa, etc., as Rasas is that humanity is more liable to these than to S'ama, hearts attuned to which must necessarily be very small in number. S'ama is almost impossible. For, the opponents of S'ānta say, Ignorance, Avidyā, producing Rāga and Dveṣa which result in a network of psychology covered by the eight Sthāyins, is inborn in man ever since he began his migration in Samsāra and practically speaking, this Avidyā cannot be rooted out. That is, S'ama which is their absence cannot be obtained. The Avaloka on the Dasarūpaka says :

“अन्ये तु वस्तुतस्तस्याभावं वर्णयन्ति । अनादिकालप्रवाहायात्-
रागद्वेषयोरुच्छेत्तुमशक्यत्वात् ।” p. 117.

This, however, is not wholly true for there is not any lack of persons who take to S'ama and strive to root out Rāga and Dveṣa. But this criticism against S'ānta is pertinent to some extent in regard to drama generally which is for pleasure and which deals with worldly things. Drama arose as an entertainment : क्रीडनीयकमिच्छामो दृश्यं श्रव्यं च यद् भवेत् । Bharata often says that Nāṭya is Vinodajanana. Bhāmaha also says that

though the Mahākāvya depicts all the four Puruṣārthas, it shall predominantly inculcate only Artha.

मन्त्रदूतप्रयाणजिनायकाभ्युदयैश्च यत् ।

चतुर्वर्गाभिधानेऽपि भूयसार्थोपदेशकृत् ॥ K. A., I, 20-21.

Abhinava draws our attention in this connection to Bharata's definition of Nāṭaka which emphasises the fact that it shall depict chiefly worldly prosperity, gaiety, etc. From this point of view, Abhinava even says that Sānta is after all only Apradhāna, not the leading motif.

“अत एव शान्तस्य स्थायित्वेऽप्यप्राधान्यम् । जीमूतवाहने
त्रिवर्गसम्पत्तेरेव परोपकृतिप्रधानायाः फलत्वात् । अनेनैवाशयेन नाटक-
लक्षणे वक्ष्यते ‘ऋद्धिविलासादिभिर्गुणैः (N. S., XX, 11.)’ इति ।
अनेन हि ऋद्धिविलासप्रधानमर्थकामोत्तरं सर्वं चरितं सकललोकहृदय-
संवादसुन्दरप्रयोजनं नाटके निवेशयितव्यमित्युक्तम् । एतच्च तत्रैव वर्ण-
यिष्यामः ।” Gaek. Edn., I, p. 339.

Therefore it is that the Candrikākāra, the earlier commentator on the Dhva. Ā., says that the Sānta spoken of by Ānanda is certainly admissible as a Rasa, but that it can appear only as an Āṅga rasa in the Prāsaṅgika Itivṛtta and never as the chief Rasa figuring in the Ādhikārika Itivṛtta. Evidently, the Candrikākāra also held the view that Vīra and Śringāra are the Rasas in the Nāgānanda in accordance with the ending in the attainment of Vidyādharacakravartitva and the sustained love-theme, and that the Sānta came in as a subsidiary idea to give a new variety of Vīra called Dayāvīra. Abhinava, however, rejects this view of the Candrikā in his Locana.

“आधिकारिकत्वेन तु शान्तो रसो (रसो न) निबद्धव्य इति
चन्द्रिकाकारः । तच्चेहास्माभिर्न पर्यालोचितम् ।” Locana, p. 178.

But the above given extract from the Abhi. Bhā. seems to grant what Abhinava has criticised in his own Locana. He seems to grant that it is literature of Trivarga-interest that is of wide appeal in the world. Early dramas likewise dealt with Trivarga and the eight Rasas only.

But soon drama was to be made the noble vehicle of spiritual and religious instruction to the masses. Leaving the Brahminic Mahābhārata, we find Asvaghoṣa's Buddhacarita and Saundarananda starting the religious Kāvya, and his Sāriputraprakaraṇa and the allegorical dramatic fragment discovered by Dr. Luders, the religious drama. The Buddhistic and Jain poets and dramatists might have been responsible for the introduction of philosophical poems¹ and plays, for

¹ (a) The Saundarananda has two verses in the end in which Asvaghoṣa says that he wrote a Mahākāvya for Upasānti and Mokṣa, mixing a Tikta-medicine with Madhu.

इत्येषा व्युपशान्तये न रतये मोक्षार्थगर्भा कृतिः
श्रोतृणां प्रहणार्थमन्यमनसां काव्योपचारात्कृता ।
यन्मोक्षात्कृतमन्यदत्र हि मया तत्काव्यधर्मात्कृतं
पातुं तिक्खमिवैषं मधुयुतं हृदं कथं स्यादिति ॥

• • • •
काव्यव्याजेन तत्त्वं कथितमिह मया मोक्षधर्मिति ।

(b) The Jain work, the Vastuvijñānaratnakosa, is a handbook of knowledge of miscellaneous things enumerated in sets of one, two, etc. (Peterson's Report III, Oxford, 352a. IO, Keith 7583-4, Asiatic Soc. Beng. 4703 A). Of uncertain date, this work mentions Turuṣkas in the 36 Rājavarīśas given by it. Albeit its Jain authorship, it gives only *Eight* Rasas,—अष्टौ रसाः (Peterson III, p. 268a).

(c) There is a Jain work named Adhyātmakalpadruma by Munisundarasūri (end of the 14th and early part of the 15th cent.

making Sānta the Āngi rasa of the Ādhikārika itivṛtta. We know that there were Buddhistic writers on Nātya like Rāhula, who, as citations of his views in the Abhinavabhbārati show, had his own differences from Bharata. Further, the Jain Anuyogadvāra sūtra, placed in the fifth century, mentions nine Rasas, adding the Prasāntarasa to the eight old Rasas (see below). Dr. S. K. De says in his Skr. Poetics (Vol. I, p. 36 f.n.) : "The Jaina Anuyogadāra Sutta (ed. N. S. P. 1915, fol. 134-5, also quoted in Weber ii, 2, pp. 701-2) which, Winternitz thinks, was probably put together by the middle of the fifth century, mentions nine Rasas, *which, however, have hardly any reference (?) to poetic or dramatic Rasas*; but the enumeration is interesting from the inclusion of Prasānta (not mentioned by Bharata) apparently from religious motives." It is not known why Dr. De considers these nine Rasas mentioned in the Anuyogadvāra sūtra as having hardly any reference to poetic or dramatic Rasas. They are definitely mentioned in the work as 'एव कन्च रसा', the nine Rasas of Kāvya (see below).

The Nāgānanda, the first and only specimen to which the early advocates of Sānta cling, is a Buddhistic story. Śrīharṣa had leanings towards Buddhism and if this king Śrīharṣa is the same as the Vārtikakāra of the Nātyasāstra quoted in the Abhinavabhbārati (which, however, is yet quite unproven), it is likely that his Nātya Vārttika, which must have made

A. D.), which is otherwise called Sāntarasabhbāvanā. (Ed. Nirnaya-sāgar, 1906, with extracts from Dharmavijayagani's gloss). The work says in the Pratijñāloka that Sānta is proposed to be treated in the work and in the next verse which is titled, 'Sāntarasamāhātmya', the author describes the Sānta as Rasendra. The commentary describes the Sānta as "Śrīmān Sāntanāmā Rasādhirājāḥ" and "Sarvarasasāra". Compare also the names of some other Jain works Sāntasudhbārasakāvya of Vinayavijayagani and the Prasāmarati of Umāsvāti (see esp. Sl. 106 in the latter).

उक्त-भनुक्त-दुरुक्तचिन्तन, introduced the Sānta as a Rasa. It seems very likely that it is the appearance of the Nāgānanda in the world of drama that created a stir and set the discussion on Sānta on its feet in works on Nātya and Alarikāra.

What are the objections raised by the critics of Sānta against recognising it as a Rasa? The first objection is that Bharata did not speak of it. This is really no serious objection. The greater objection is that pertaining to the real nature of Sāma itself. Sāma, its critics say, is the total absence of all feelings and activities. Such a state of non-action cannot be presented on the stage.

“कामाद्यभावोऽपि नानुभावः . . . प्रयोगासमवायित्वाच्च । न हि चेष्टाव्युपरमः प्रयोगयोग्यः ।” Abhi. Bhā., p. 334.

This argument proceeds on a wrong assumption. The state of absolute cessation of action is only the climax, the Paryanta-bhūmi, and this certainly cannot be shown. But the Paryanta-bhūmis of all other Rasas also sail in the same boat. Sṛṅgāra is not denied as a Rasa because Samprayoga is unfit to be shown on the stage. So also murder and Raudra. So, the acceptance of Sānta does not mean the attempt to present the impossible cessation of action but means only the portrayal of an ardent spirit in search of Truth and tranquillity. The manifold efforts of the Yatamāna, his trials, his victories over passions—these can be portrayed with great interest. Even one who has attained Truth can be shown and there will be no lack of action in him. A Siddha like Janaka will be doing Lokasaṅgraha. The Gītā says :

कुर्याद्विद्वांस्तथासक्तः चिकीर्षुलोकसङ्ग्रहम् । III, 25.

The Gītā speaks of many a thing which a Sthitaprajña does.

Similar to the above noticed objection is the explanation which another writer offers for the omission of the Sānta. The Saundaryalaharī, ascribed to S'ankara, has three occasions to speak of the Rasas. In two verses 41 and 50, the hymn expressly mentions 'the nine Rasas', "nava rasa", in verse 41 with reference to Nātya and in verse 50 with reference to Kāvya. But in verse 51, the hymn refers only to eight Rasas which are described there as being expressed by the look of the Goddess. In the commentary on this verse, the 51st, Lolla Lakṣmīdhara offers an explanation for the omission of the Sānta here. He says that according to Bharata's school, Rasas are only eight, for Rasa means a certain modification or state of the Citta and Sānta being really the absence of any state or modification, some do not consider it a Rasa.

"विक्रियाजनका एव रसा इति अष्टौ रसा भरतमते । 'शान्तस्य निर्विकारत्वात् न शान्तं मेनिरे रसम्' इति शान्तस्य रसत्वाभावात् अष्टावेव रसाः सङ्गृहीताः ।" Pp. 154-5, Mysore Edn.

It is clear from Lakṣmīdhara's remarks here and on the two verses mentioning the nine Rasas that personally he would accept the Sānta. But any definite and detailed idea of Lakṣmīdhara's views on the Sānta could be had only when we recover his Sāhitya work, the Lakṣmīdhara, mentioned by him among his works in the colophon at the end of his commentary on the Saundaryalaharī.

That Bharata has not given the Vibhāvas, Anubhāvas and Vyābhicārins of Sānta, as also its appropriate Vṛtti, musical Jāti, etc. is another trifling objection. These can be easily made out. Abhinava gives them. The interpolated Sānta text in Bharata gives the Vibhāvas, etc. of Sānta. The Sthāyin of Sānta is elaborately discussed in a special section

below. Its Vibhāvas are given in the text as Tattvajñāna, Vairāgya, Āsayaśuddhi, etc. Its Anubhāvas are Yama, Niyama, the practice of virtues, penance etc. Almost all Bhāvas can be its Vyabhicārins. Abhinava adds the Vibhāvas, साधुसमागम, सत्संपर्क, the good done in the past births, God's grace, study of philosophy, etc. Abhinava further remarks that in Sānta one can see and enjoy the Anubhāvas, viz., the slow disappearance of Kāma, Krodha and other evils and that though the whole world of Bhāvas becomes Vyabhicārin for the Sānta, such Bhāvas like Nirveda and Jugupsā for worldly objects, Dhṛti, Mati, Utsāha of the type in Dayāvīra, Rati for God in the form of Bhakti and Sraddhā will stand out prominently as more intimate accessories, Ābhyantra Āngas.¹ The text of the Abhinavabhāratī bearing on these is edited in a further section of this paper.

The next objection against Sānta is the impossibility of Sānta becoming a general feature of humanity in the same measure and to the same extent as Rati, etc., for the whole world is wrapped in Avidyā and is eternally slave to Rāga and Dveṣa. We know of the eight Sthāyins only, as instinctive in man. Dhṛti, Mati, etc. are given as Vyabhicārins in Sānta but we do not know of Dhṛti or Mati helping S'ama. All the Dhṛti and Mati known to us is mingled with Rāga and Dveṣa and other mundane associations.

धृतिप्रभृतिरपि प्राप्तविषयोपरागः कथं शान्ते स्यात् ।

Abhi. Bhā., p. 334.

¹ In ch. 6 (pp. 135-6) Sāradātanaya again treats of Sānta, in a clumsy manner. First he praises it as the Rasa which gives Mokṣa and gives its Vibhāvas, etc. Then he says that it has not got Vibhāvas, etc. to a full extent, is Vikalāṅga; but concludes that despite its imperfections, it is Prakṛṣṭa because of its relation with the fourth Puruṣārtha of Mokṣa.

Nor is the portrayal of non-action any good for Vyutpatti. The mere presentation of non-action does not educate anybody in the means to attain knowledge of Truth.

न च अकिञ्चित्करत्वमात्रेण तत्त्वज्ञानोपाये व्युत्पाद्यन्ते विनेयाः ।

Ibid., p. 334.

The quietistic element is not a dominant factor in man's life. If a poet develops it, it will become strange and unbelievable that there are really such impossible men who have spurned the pleasures of the world, women, position, wealth, etc. The general mass of the audience is mostly of ordinary men who will hardly respond to such a drama or have any Cittasamvāda in it. The Avaloka on the Dasarūpaka says :

‘अन्ये तु वस्तुतस्तस्य अभावं वर्णयन्ति । अनादिकालप्रवाहायात्-
रागद्वेष्योरुच्छेत्तुमशक्यत्वात्’ । D. R. A., p. 117.

‘न च तथाभूतस्य शान्तरसस्य सहृदयाः स्वादयितारः सन्ति ।’

Ibid., p. 124.

All these objections are raised and answered by Ānandavardhana :

‘यदि नाम सर्वजनानुभवगोचरता तस्य नास्ति, नैतावतासौ अलोक-
सामान्यमहानुभावचित्तवृत्तिवत् प्रतिक्षेप्तुं शक्यः ।’ Dhva. Ā., p. 177.

That the major part of humanity is wallowing in mundane pleasures does not disprove the existence of saints and sages. There are persons of spiritualistic bent and to them the Sānta play is bound to appeal. To them, the Śringāra and Vīra plays will have little appeal. Surely, on that ground, Śringāra and Vīra are not dismissed from the fold of Rasas.

“ननु तत्र हृदयसंवादाभावाद्रस्यमानतैव नोपपन्ना । क एवमाह नास्तीति ? यतः प्रतीयत एवेत्युक्तम् । ननु प्रतीयते, सर्वस्य श्लाघास्पदं न भवति । तर्हि वीतरागाणां शृङ्गारो न श्लाघ्य इति सोऽपि रसाच्च्यवतामिति तदाह—यदि नामेति ।” Locana, p. 177.

The argument of the impossibility of non-action being shown has already been refuted.

An extension of the argument that the Sānta is not relishable is the argument that drama which is essentially for entertainment and Trivargavyutpatti must depict Ṛddhi, Vilāsa, etc. So have all dramas done. There are no plays which have developed Sānta. The Nāgānanda, which some hold as a Sānta play, is plainly not so. For the end here is not Mokṣa, but the attaining of lordship over the Vidyādhara; and all through, the love-theme runs and this is the first thing antagonistic to Sānta. Therefore Vīra and Sringāra, the former as Dayāvīra, stand out prominently in the Nāgānanda.

“यत्तु कैश्चिन्नागानन्दादौ शमस्य स्थायित्वमुपवर्णितम्, तत्तु मलयवत्यनुरागेण आप्रबन्धप्रवृत्तेन विद्याधरचक्रवर्तित्वप्राप्त्या विरुद्धम् । न ष्वेकानुकार्यविभावालम्बनौ विषयानुरागापरागावुपलब्धौ । अतो दयावीरोत्साहस्यात्र स्थायित्वम् । तत्रैव शृङ्गारस्य अङ्गत्वेन चक्रवर्तित्वादेश्च फलत्वेन अविरोधात् ईप्सितमेव च सर्वत्र कर्तव्यमिति परोपकारप्रवृत्तस्य विजिगीषोः नान्तरीयकत्वेन फलं संपद्यत इति आवेदितमेव प्राक् ।”

D. R. Avaloka, p. 117.

All the arguments given above cannot disprove the possibility of Sānta as a Rasa capable of relish by spectators. It is bound to be uncommon; all the same, it is as true as the inner experience and the higher life of the mystic which is

not in common with the life of ordinary worldly men. If S'ama is not only a part of the world but a glorious part of it also, it should also be so of the drama. Abhinava says that literature, poetry and drama, cannot restrict themselves to the Trivarga only but must get ennobled by embracing the fourth and the greatest Puruṣārtha also, Mokṣa. The attitude to Mokṣa is S'ama and Sānta is the Rasa of the drama which depicts the endeavour to attain that.

“ अत्रोच्यते—यथा इह तावत् धर्मादिक्रितयम्, एवं मोक्षोऽपि पुरुषार्थः, शास्त्रेषु स्मृतीतिहासादिषु च प्राधान्येन उपायतो व्युत्पाद्यत इति सुप्रसिद्धम् । यथा च कामादिषु समुचिताध्यत्त्वतयो रत्यादि-शब्दवाच्याः कविनटव्यापारेण आस्वादयोग्यताप्रापणद्वारेण तथाविघहृदय-संवादवतः सामाजिकान् प्रति रसत्वं शृङ्गारादित्या नीयन्ते, तथा मोक्षाभिधानपरमपुरुषार्थोचिता चित्तवृत्तिः किमिति रसत्वं नानीयत इति वक्तव्यम् । ” Abhi. Bhā., I, Gaek. Edn., p. 334.

To say that it is impossible to exterminate Rāga and Dvesa is to insult humanity, its heritage of philosophy and the long chain of its spiritual leaders. Surely there are men of that mind which can respond to a Sānta drama. That hedonists are not able to sit through it cannot disprove Sānta. It will be a pity if literature, and drama in particular, cannot rise beyond the level of mere entertainment and gaiety. It has been accepted that all cannot respond to all Rasas. Surely Bhayānaka will not raise sympathy in a heroic spirit. Bharata himself gives the respective characters—Prakṛtis—who respond to the different Rasas. Bhaya and Jugupsā are Nīca-prakṛti Bhāvas; Uttama Sāmājikas do not have Cittasamīvāda on seeing them. If Viṭas delight in Sṛṅgāra, Vītarāgas delight in Sānta.

“ हृदयसंवादोऽपि तथा विधत्त्वज्ञानवीजसंस्कारभावितानां भवत्येव,
यद्वक्ष्यति ‘मोक्षे चापि विरागिणः’ इति । सर्वस्य नैकत्र (or न सर्वत्र)
हृदयसंवादः, भयानके वीरप्रकृतेरभावात् । ” Abhi. Bhā., I, p. 340,
[Gaek. Edn.]

And Bharata also says :

‘ न चैते गुणाः सर्वे एकस्मिन् प्रेक्षके स्मृताः ।

उत्तमाधममध्यानां संकीर्णनां तु संसदि ।

न शक्यमधमैर्ज्ञातुमुत्तमानां विचेष्टितम् ॥

तुष्यन्ति तरुणाः कामे विदग्धाः समयाश्रिते ।

अर्थेष्वर्थपराश्रैव मोक्षेष्वरथ विरागिणः ॥

नानाशीलाः प्रकृतयः शीले नाटयं प्रतिष्ठितम् ।

शूरा बीभत्सरौद्रेषु नियुद्देष्वाहवेषु च ।

एवं भावानुकरणैर्यो यस्मिन् प्रविशेन्नरः ।

प्रेक्षकः स तु मन्तव्यो गुणैरतैरलङ्घृतः ॥ ’

N. S. XXVII, 56-62.

There is a continuous chain of literature that depicts the supreme Rasa of Śānta. In Kāvya, Ānanda argues in Ud. IV, that the Mahābhārata leads as the great epic of Śānta. All the vicissitudes of the Kauravas and the Pāṇḍavas are only the Vācyavācaka, the Pūrvapakṣa, of which the purpose is the suggestion of the fact that Śama is the greatest for which man should strive.¹ The utter uselessness of even the great victory

¹ Vide The Message of the Mahābhārata, V. Rāghavan, The Māhābhārata, G. A. Natesan & Sons, Madras.

at Kurukṣetra, not to mention other worldly victories, is very well brought out by the epic. By the annihilation of even the race of Kṛṣṇa and by postulating Kṛṣṇa as the central personality, as the pivot of the plot, by calling the epic Nārāyaṇakathā, sage Vyāsa has made his message plain. The genius of Vyāsa would not have attempted at anything lower than this.¹

¹ The following ideas and passages in the epic may be considered in this connection :

(a) In the first Adhyāya of the Anukramanikāparvan, the epic salutes Dharma and Kṛṣṇa, its promulgator and sustainer, and says that it shall speak of the eternal Dharmas. If a work is a Dharmśāstra in Vācyavācaka, it is a Mokṣa Sāstra in Dhvani.

नमो धर्मयि महते नमः कृष्णाय वेधसे ।

ब्राह्मणेभ्यो नमस्कृत्य धर्मान् वक्ष्यामि शाश्वतान् ॥ S'1. 3.

(b) In S'1. 32 of the same ch. Sauti says that the Bhārata is the story of the Lord Himself : यस्य प्रसादाद्वक्ष्यामि नारायणकथामिमाम् ।

(c) While giving the essential ideas of the great epic, it is said that the epic depicts the greatness of the Lord : वासुदेवस्य माहात्म्यम् . . . उक्तवान् भगवान् वृषिः ।

(d) युधिष्ठिरो धर्मयो महाद्रुमः :

मूलं कृष्णो ब्रह्म च ब्राह्मणाश्च ॥

(e) In S'ls. 104-8 in which the epic is described as a tree, it is said in S'1. 106 that the great fruit of this tree is the Sāntiparvan : 'शान्तिपर्वमहाफलः '.

(f) At the end of the Anukramanikāparvan, Dhṛitarāṣṭra who is grieved at the loss of his sons is consoled by Sañjaya who has a hymn on Kāla, the all-devouring Kāla, on hearing which the old king got Dhṛti.

पृतराष्ट्रोऽपि तच्छ्रुत्वा धृतिमेव समाध्यत ।

दिष्येदमागतमिति मत्वा स प्राज्ञसत्तमः ॥ 278.

Immediately after this, the Bhārata is described as Upaniṣad :

अत्रोपनिषदं पुण्यां कृष्णद्वैषायनोऽत्रवीत् ॥ 279.

(g) In S'1. 291, the Bhārata is likened to the Āranyakas among the Vedas.

(h) In S'ls. 35-36, in the Parvasaṅgrahaparvan it is said that the wise seek the Bhārata, even as Vairāgya is sought by those

If one finds relish and importance in the subsidiary themes of marriage, dice, suffering, fight, it does not prevent another reader of nobler instincts and mystic disposition seeing through who desire liberation ; and that it is like Ātman among things one must realise :

विचिवार्यपदाख्यानमनेकसमयान्वितम् ।
प्रतिपक्षं नरैः प्राज्ञैर्वैराग्यमिव मोक्षिभिः ॥
आत्मेव वेदितव्येषु . . . श्रेष्ठः सर्वगमेष्वयम् ॥ 35, 36.

(i) At the end of the Parvasaṅgrahaparvan and at the end of the Mahāprasthānika, Dharma is sung of as the supreme good, not either Artha or Kāma. (I, ii, 392, and XVIII, v, 76-7.)

(j) Ch. 62, Ādi.

अस्मिन्नर्थश्च कामश्च निखिलेनोपदेश्यते ।
इतिहासे महापुण्ये बुद्धिश्च परिनैषिकी ॥ 19.
धर्मशास्त्रमिदं पुण्यमर्थशास्त्रमिदं परम् ।
मोचशास्त्रमिदं प्रोक्तं व्यासेनामित्वुदिता ॥ 25.
धर्मं चार्थं च कामे च मोक्षे च भरतर्थभ ।
यदिहास्ति तदन्यत्र यज्ञेहास्ति न कुत्रचित् ॥ 26.

(k) Both in the beginning and end, all-devouring Kāla is sung of. (I, i, 272-275 and XVI, ix, 36-40.) This is for Vairāgya.

(l) The triumph of Time, the vanity of earthly glories and the inevitable Nirveda are given in a masterly manner when the great archer, Arjuna, tried and tried, but could not use his bow when before his very eyes the Yādava women were lifted by the Dasyus and Abhiras :

ददशांपदि कष्टायां गाण्डीवस्य पराभवम् ।
सर्वेषां चैव दिव्यानामस्त्राणामप्रसन्नताम् ॥
नाशं वृष्णिकलत्राणां प्रभावाणामनिवृत्ताम् ।
दृश्वा निर्वेदमाप्नो व्यासवाक्यप्रचोदितः ॥
धर्मराजं समासाद्य सन्न्यासं समरोचयत् ॥ 361-3.

In the second of his introductory verses in his commentary on the Gitā, Abhinavagupta says that the chief fruit of the epic of

these, and deducing the greatness of the Lord, of Dharma, Sāma and Mokṣa. To write in such a perfect manner as to give Visrānti for the readers in the Sañcāri-rasas and Sañcāri-themes also is not only not incompatible but is in perfect harmony with the chief Rasa and chief idea. *Vide* Dhva. Ā. Ud.. IV, p. 238. Also Abhinava in his *Abhi. Bhā.*:

‘हृष्टः अङ्गेष्वपि विश्रान्तिलाभः, स्वभावौचित्यात्, यथा रामस्य
वीराङ्गे पितुराजां पालयतः ।’

Gaek. I, p. 339.¹

Next in importance to the Mahābhārata are the two Sānta rasa poems of Asvaghoṣa, the Buddhacarita and the

Vyāsa is Mokṣa, and that Dharma, etc., are for its development.

द्वैपायनेन मुनिना यदिदं व्यधायि
शास्त्रं सहस्रशतसंमितमत्र मोक्षः ।
प्राचान्त्यतः फलतया प्रथितस्तदन्य-
धर्मादि तस्य परिपोषयितुं प्रणीतम् ॥

Abhinava's pupil, Kṣemendra, holds Sānta as the teaching of the M. Bhārata. He says at the end of his Bhāratamāsijari:

रजोदारचतुर्स्समुद्धरशानां भुक्त्वा भुवं कौखो
भग्नोः पतितस्स निष्परिजनो जीवन्वैर्भक्षितः ।
गोपैविश्वजयी जितस्स विजयः कक्षैः क्षिता वृष्णयः
तस्मात्सर्वमिदं विचार्यं सुचिरं शान्त्यै मनो दीयतात् ॥

¹ The author of the Bhāgavata, in his criticism of the Bhārata, says that in the Great Epic, Vyāsa had described ‘Pravṛtti’ (as Pūrvapakṣa) so much and so well, that man who is by nature attached to it, has mistaken to Pūrvapakṣa itself for the Siddhānta.

जगुपितं धर्मकृतेऽनुशासतः
स्वभावरक्तस्य महान् व्यतिक्रमः ।
यद्वाक्यतो धर्म इतीतरः स्थितो
न मन्यते तस्य निवारणं जनः ॥

I, 5, 15.

Sāundarananda. The following is a list of other Sānta rasa kāvyas : -

1. The Rājatarangiṇī of Kalhaṇa mentions Sānta as its Rasa. I, 23. No great history can escape the ultimate suggestion of the noble Rasa of Sānta but Dr. Keith considers, in his Skt. Literature, that the Sānta in Kalhaṇa is a moral bias detracting from his merit as a historian.

2. Kaivalyavallī pariṇaya vilāsa, a philosophical Kāvya written perhaps by a Travancore prince or poet attached to him. Bhakti, Kaṭākṣalakṣmī (the saving grace of the Lord), Brahnavidyā and Kaivalyavallī are some of the characters figuring in this poem.

10. Keith. 8133.

3. Jñānamudrāpariṇaya Kāvya.

Oppert 5537. (Auf. I, 210a.)

4. Harīsandesa, anon, (different from Vedāntadesika's H. S. and Rūpa's H. dūta). Vedānta. With a commentary in verses. JRAS. 1884, pp. 450-1. Edn. TSS. No. 103.

5. Indudūta by Vinayavijayagaṇi. Kāvyamālā, Gucch. 14. A pupil sends the moon to convey to his preceptor his own spiritual progress.

6. Cetodūta. No. 25. Ātmānanda granthamālā Series, Bhavanagar. Theme identical with that of the previous works.

7. Bhaktidūti by Kālīprasāda (23 verses) : a message to the beloved called Mukti, through the maid Bhakti. Rajendralal Mitra, Notices, III, p. 27.

8. Manodūta by Viṣṇudāsa: Bhakti. IO. Vol. VII. Nos. 3897-9. Mitra, Notices, II, 613. Alwar, 944.

9. Manodūta by Rāmarāma : Bhakti (Vaṅgīya Sāhitya Pariṣad MS.).

10. *Manodūtikā* on *Jīva-Ātman* relations. Stein, pp. 70, 287. Intro. p. xxxv. Cabaton, Bibliothèque Nationale Catalogue, I, 449c. [Same as Auf. I, p. 429a—*Manodūtikā*, *Vedānta*, Paris D. 253, III.]

11. *Manodūta*, Jain. *Jain Granthāvali*, p. 332.

12. *Meghadūtasamasyālekhā* by Meghvijaya. This is a message to the author's Guru, like No. 5.

13. *Sīladūta* by Cāritrasundaragaṇi; not a regular Dūtakāvya.

14. *Manodūta* by Indiresa: according to *Puṣṭimārga*. Br. Mu. Pt. Bks. Cat. 1906-28, 338.

15. *Siddhadūta* of Avadhūtarāma. (Samvat, 1423) (Bom. Br. R.A.S. 1235). Here, "a Tāpasa is the lover, a Siddha is the Dūta and Vidyā is the beloved."

16. Tanjore New Cat. 3792. *Jñānavilāsakāvya* by Jagannātha. "This is an allegorical Kāvya explaining the greatness of *Vedānta*."

17. Tanjore New Cat. 3736. *Vijñānataraṅgiṇī* by Mahārudrasimha. A Kāvya on the life of Sāṅkaradāsa, a great devotee.

18. Mysore I, p. 246. *Gītvitarāga* (2 MSS.) by Abhinava Cārukīrtipanḍitācārya. This work is called Bāhubalisvāmi Aśṭapadī in a MS. in the Jain Mutt at Sravana Belagola. This appears to be a Jain Sānta Rasa imitation of the *Gītagovinda* of Jayadeva.

Among dramas, Asvaghoṣa's seem to be the earliest to have Sānta as their dominant Rasa. His *Sārīputraprakarana* deals with the conversion of the hero to the Buddhistic faith and another of his dramatic fragments discovered by Dr. Leuders shows an allegorical spiritual drama. Long after the time of Ānanda, and about the time of Abhinava, Kṛṣṇamisra (c. 1098) wrote his Advaita allegory, the

Prabodhacandrodaya,¹ which inaugurated a regular category of philosophical and allegorical plays. The following plays of this class were produced in different parts of the country, to propagate the several schools of philosophical and religious thought :

1. Moharājaparājaya, Jain. Yasaḥpāla. (c. A.D. 1229-32). Gaek. IX.
2. Amṛtodaya. Nyāya. Gokulanātha. A.D. 16th cent. Kāvyamālā.
3. Saṅkalpasūryodaya. Visiṣṭādvaita. Veṅkaṭanātha. 14th cent.
4. Caitanyacandrodaya. Caitanya. Kavikarṇapūra. Kāvyamālā. (c. A.D. 1550).
5. Vidyāpariṇayana. Advaita. Ānandarāya. (c. A.D. 1684-1728). Kāvyamālā².
6. Dharmavijaya. S'uklabhūdeva. Ed. Bombay. MSS. in many catalogues. For com. on this, see Peterson, IV, p. 27.
7. Bhāvanāpuruṣottama. Advaita. Ratnakheṭa S'rīnivāsadīkṣita, father of Rājacūḍāmaṇi dīkṣita.

Tanjore New Cat. Nos. 4427-4429.

8. Muktipariṇaya. Sundaradeva.

Tanjore New Cat. 4460. NW. Provinces Cat. Pt. VII, p. 46.

¹ There seems to be an abridged version of the Prabodhacandrodaya of Kṛṣṇamisra,—Laghu Prabodhacandrodaya Nāṭaka, Vishrambhag collection No. 239, p. 428, S. R. Bhandarkar's Deccan College Catalogue. There seems to be a Prabodhacandrodaya Kāvya also in four Ullāsas. A MS. of this work is noticed in the Private Diary of Mr. R. A. Sastri, now deposited in the Catalogus Catalogorum Office, Madras University, on p. 34 of Part I, as existing in the Pyāra Candra Jain Big Mandir, Sailana State (Malwa, C.I.).

² This author wrote an Āyurveda allegory called Jīvānandana, (Kāvyamālā) in which Religion also figures.

9. Pracañdarāhūdaya. Ghanasyāma.¹
Tanjore New Cat. 4388.

10. Jīvanmuktikalyāṇa. Nallādīkṣita. Advaita. Mysore I,
pp. 276, 637. Adyar II, p. 27b. IO Keith, pp. 1224-5.

11. Cittavṛttikalyāṇa. Nallādīkṣita.² Mentioned by him
in his Jīvanmuktikalyāṇa. IO Keith. p. 1225a. Rice p. 256.
Aufrecht I, 207b and Rice 256 Mallāsomayājin is the same
author.

12. Siḍdhāntabherīnāṭaka. Viśiṣṭādvaita (?). Sudarsa-
nācārya. Mysore I, p. 286.

13. Anumitipariṇaya : marriage between Anumiti, daughter
of Parāmarsa with Nyāyarasika ; by Nṛsiṁhakavi of Triplicane,
Madras. This play is of little philosophical interest ; it is a
logic-play, তর্কনাটক. MDSC.³ 12463.

14. Vivekavijaya, the triumph of Viveka over passions
by Rāmānuja Kavi, son of Pūrṇaguru and grandson of Rāmā-
nuja guru, of S'rīperumbudur near Madras.
MDSC. 12683-4. Adyar II, p. 30b.

15. Bhaktivaibhavanāṭaka, on Kṛṣṇabhakti ; by Rāja-
guru Vāhinīpati Mm. Jīvadeva, son of Trilocanācārya, of Puri,
patronised by King Pratāparudradeva.
MTSC. 3752.

¹ A strange dramatic composition of his is the Navagrahacarita.
Tanjore New Cat. 4689.

Tanjore New cat. Vol. XIX, p. 55. Kalitāṇḍavanāṭaka may be
a philosophical or religious drama.

² Dr. Keith's remark on p. 1225a of his IO. catalogue and
on p. 1695b, Index, that Mallādīkṣita is the correct name and
'Nallā-' is incorrect, is wrong. The name of this wellknown
South Indian author is Nallādīkṣita.

³ MDSC=Descriptive Cats. of the Madras Govt. Ori. MSS.
Library.

MTSC=Triennial Cats. of the Madras Govt. Ori. MSS.
Library.

16. Mithyājñānakhandana, a short allegorical play in one act ; by Ravidāsa. IO. 4200. Bombay Branch R. A. S. 1289-90 and many other catalogues also.

17. Mudritakumudacandra, a dramatisation of a philosophical debate ; by Yasascandra.

Bombay Branch R. A. S. 1292.

18. Pūrṇapuruṣārthacandrodaya, on the union of Ānandapakvavallī and King Dasāsva (lord of the ten senses, i.e., Ātman) ; by Jātavedas of Visvāmitra gotra. The author later became an ascetic. MDSC. 12540-1. MDSC. 14602 is a metrical resumé of the story of this play.

There are 2 copies of a commentary on this drama in the Travancore list of MSS. collected in 1103 Kollam.

19. Jñānamudrāṇāṭaka.

Adyar II, p. 28a.

20. Prabodhodayanāṭaka by Śuklesvaranātha. The several systems of philosophy dispute here in a debate in the court of King Bhagavantarāya.

Mm. Haraprasad Sastry, Notices, II Series, Vol. III, No. 190, pp. 122-4.

21. S'ivanārāyaṇabhañja mahodayanāṭikā ; an allegorical play from Orissa ; by Narasimha misra who lived under the patronage of S'iva Nārāyaṇa Bhañja, Rāja of Keonjhar. The work ends with Jīvanmukti.

Mm. Haraprasad Sastri, Report on search for Skr. MSS. 1805-1900. Calcutta, published by the Asiatic Soc., Bengal. 1901, p. 18.

22. Jñānasūryodayanāṭaka by Vādicandra ; Jain ; Hiralal, Centr. Prov. Cat. p. 646. No. 7252. Granthanāmāvali, Ailak Pannalal Digambar Jain Sarasvatī Bhavan, Jhalrapatan, p. 30.

Peterson II, 198. III, 401. See Pāthak, J. of the Bom. Br. R.A.S. XVIII, p. 223¹.

23. Mitra, Notices, 1607 : Tārābhaktitarāṅgiṇī contains two allegorical dramatic sequences in which Kali, Dharma, Viveka, etc. figure as characters. The work as a whole however is not a drama.

24. Satsaṅgavijayanāṭaka by Vaijanātha.

Cat. of Skt. MSS. in the Private Libs. of Guj., Kath., Kacch, Sind and Khāṇḍes by Buhler. (II), p. 124. No. 54.

25. Svānubhūtināṭaka. MS. dated Sam. 1705 ; by Anantapaṇḍita, son of Tryambaka Paṇḍita.

S. R. Bhandarkar II Tour Report of MSS. in Raj. and Centr. India, 1904-6, p. 9.

26. Vivekacandrodayanāṭikā by Śiva.

S. R. Bhandarkar, Deccan Coll. Cat. p. 43. No. 31.

27. Dharmodayanāṭaka composed in 1692 Śaka, A.D. 1770, by Dharmadeva Gosvāmi who composed a Dharmodaya Kāvya also.

Jour. of the Assam Res. Society, III, 4, p. 119.

28. Māyāvijaya by Anantanārāyaṇasūri.

29. Jñānacandrodaya by Padmasundara.

The last two are mentioned on page v. fn. of the English introduction to the Gaekwad edition of the Moharāja-parājaya (No. IX).

30. Saṃmatanāṭaka by Jayantabhaṭṭa. Peterson's Report, V, p. 262. No. 407.

31. Tattvamudrābhrodoya, by Trivenī, a prolific south India Vaiṣṇava Brahmin poetess, daughter of Udayendra-puram Veṅkaṭācārya, author of a Yādavarāghavapāṇḍaviṣya.

¹ Akalaṅka's Aṣṭaśāti, commentary on Samantabhadra's Āpta-mimāṁsā, is introduced as a female character in this drama.

She lived between 1817-83 and was the wife of Prativādi-bhayañkaram Veñkañcārya of S'rīperumbudur.

(Dr. M. Kṛṣṇamacharya, M.A., M.L., PH.D. Skr. Poetesses, pp. 62-63, Souvenir of the Silver Jubilee of the Trivandrum Skr. Series).

32. *Antarvyākarañanātyaparisista*: a dramatic composition by Kṛṣṇānanda Sarasvatī, published in 4 parts from Calcutta 1894 (?)—1899. This achieves a Vyākaraṇa-Dharma S'leṣa, i.e. inculcates at once rules of grammar and moral and philosophical teachings.

British Museum, Printed Books Catalogue, 1892-1906, Column 320.

33. *The Bhartṛhari-rājyatyāganāṭaka* by Kṛṣṇabala-deva varmā. Published, Lucknow, 1898. *Ibid.* 315.

34. *Citsūryāloka* by Nṛsimha daivajña; allegorical drama in 5 acts. Vizianagaram, 1894. *Ibid.* 437.

35. *Ihāmrī* or *Sarvavinoda* in 4 acts; dealing with Śringāra, Bibhatsa, Hāsyā and *Vairāgya*. By Kṛṣṇa avadhūta, a Ghaṭikāśatamahākavi. Bellary, 1895. *Ibid.* 315.

36. *Pāṣandādharmakhaṇḍana* by Dāmodarāśrama, in 3 acts showing up the heresy and immorality of the Puṣṭimārgins. Composed in Samvat 1683.

Br. Mu. Prt. Bks. Cat. 1906-28, Col. 234.

37. *Svātmaprakāsanāṭaka* by Sundaraśāstrin of Polaham village (Tanjore Dt.) Advaita. Pub. Chidambaram, 1319. *Ibid.* 1037-8.

38. *Kṛṣṇbhakticandrikānāṭaka* by Anantadeva, son of Āpadeva. Numerous MSS. Edn. Bombay Grantharatnamālā, 1887-92.¹

¹ [MDSC. 12548 and 12754: *Prapanna sapindikarañanirāsa* is a drama strange in its theme which is a controversy regarding the proper obsequial rites to be performed for a dead *Prapanna*.

Besides there are many late dramas on the lives of the religious leaders, saints and devotees of S'iva and Viṣṇu. Rāmānujācārya's career is dramatised in the Yatirājavijaya or Vedāntavilāsa by Varadācārya of Kāñcī. (MDSC. 12696-12700; Tanjore Cat. 4486; Mysore I, p. 281; Adyar II, p. 30a). S'ivabhaktānandanāṭaka, MTSC. 5092 and 5520, is on the life of one of the S'aivite saints. Such dramas are more truly spiritual; for their portrayal of the religious and spiritual career of such personalities is more effective than the presentation of abstract spiritual ideas as characters on the stage. A love-story evokes love and for this purpose, one does not write a play in which S'ringāra figures as a character with Madhu, Viraha, etc. as other characters. Thus dramas on the life of saints and devotees are Sāntarasa plays. The Bhartṛharinirveda Nāṭaka of Harihara (Kāvyamālā) is a Sānta play of a conception far superior to other specimens though the author is somewhat unequal to the theme. The Prastāvanā says that it is a Sānta play and that the Sāntarasa is the only lasting Rasa.

श्रीहरिहरप्रणीतेन भर्तृहरिनिवेदनामा शान्तरसप्रधानेन नाटकेन
तानुपासितुमीहे ।

शृङ्गारादिरनेकजन्ममरणश्रेणीसमाप्तादितैः

एणीद्वक्षप्रभुवैः स्वदीपकसखैरालभ्वनैरार्जितैः ।

अस्येव क्षणिको रसः प्रतिपलं पर्यन्तवैरस्यभूः

ब्रह्माद्वैतसुखात्मकः परमविश्रान्तो हि शान्तो रसः ॥ २ ॥

Author: Mansālkaṭṭi Vedāntācārya. Br. Mu. Prt. Bks. Cat. 1892-1906, Col. 525: Rājarājavarmā's Gairvāṇivijaya is another strange play in one act on the foundation of Sanskrit Schools in Travancore.]

Even in dramas on Rāma, Kṛṣṇa and S'iva, which are very large in number, there is Bhakti and through it Sānta as the ultimate Rasa, though the drama by itself has a different and definite Rasa in its theme. For, it is devotion to these forms of God that prompted the poets to write and it is devotion that is the result in the hearts of the Sāmājikas. The actual Rasa of the play in such cases will thus be a Rasavat, subordinated to Bhakti and Sānta which form the Paramadhyvani.

The Sānta is accepted by a majority of writers. The earliest writer now known to mention it is Udbhaṭa. He simply mentions it in his K.A.S.S. but must have dealt with it at greater length, perhaps refuting the opposition to it also in his now lost commentary on the Nātya sāstra. Lollāṭa certainly recognised it, for as will be seen in a further section of this book, Lollāṭa recognises numerous Rasas. If he had admitted many minor Bhāvas as Rasas, he must certainly have admitted Sānta, which his predecessor had accepted.

“तेन आनन्द्येऽपि रसानां पार्षदप्रसिद्धच्चा एतावतामेव प्रयोज्य-
त्वमिति यत् भट्टलोल्लटेन निरूपितम्, तदवलेपना परामृश्य (?) इत्यलम्।”

Abhi. Bhā. Gaek. Edn. I, p. 299 (also on p. 341).

But Lollāṭa seems to have made a compromise with the no-changers in the number of Rasas by creating 'Pārṣadaprasiddhi' as certifying only a few as Rasas. This vogue in circles of connoisseurs, Lollāṭa says, speaks *only of these* as Rasas, as capable of portrayal on the stage (Prayojya). The 'these only' (Etāvatām eva) in Lollāṭa perhaps refer only to the old eight. That Sānta also is included and the 'these' refers to nine has to be confirmed by a more definite evidence. We have no clue to know Saṅkuka's attitude towards Sānta. From the number of views on the Sthāyin of Sānta which

Abhinava reviews and which must have been the views of the previous commentators of Bharata, we can guess that Śāṅkuka also accepted Sānta. Rudraṭa recognises Sānta and gives Samyagjñāna or Tattvajñāna as its Prakṛti or Sthāyin. Ch. VII, 3. He describes it in S'ls. 15-16, in Ch. XV :

सम्यग्ज्ञानप्रकृतिः शान्तो विगतेच्छनायको भवति ।

सम्यग्ज्ञानं विषये तमसो रागस्य चापगमात् ॥

जन्मजरामरणादित्रासो वैराग्यवासना विषये ।

सुखदुःखयोरनिच्छाद्वेषाविति तत्र जायन्ते ॥

“ सम्यग्ज्ञानं स्थायिभावः । विभावस्तु शब्दादिविषयस्वरूपम् ।

अनुभावो जन्मादित्रासादयः । ” Namisādhu, p. 166. K.M. No. 2.

Namisādhu adds that it is improper to deny the existence of Sānta as a Rasa.

“ कैश्चिच्छान्तस्य रसत्वं नेष्टम् । तदयुक्तम् । भावादिकारणानामत्रापि विद्यमानत्वात् । ” *ibid.*

Ānanda recognises the Sānta, illustrates it with the Nāgānanda and gives tṛṣṇākṣayसुख as its Sthāyin. Rājasekhara's Kāvyamīmāṃsa might have recognised the Sānta in its lost chapter called Rasādhikārīka, since Rājasekhara follows Rudraṭa to a large extent. Bhaṭṭa Tota accepts it and from a remark of Abhinava at the end of the Sānta section in the Locana, we see that Tota's Kāvyakautuka contains an elaborate examination of the objections to Sānta and gives a brilliant exposition of it as the greatest Rasa.

‘ मोक्षफलत्वेन चायं परमपुरुषार्थनिष्ठत्वात् सर्वरसेभ्यः प्रधानतमः । स चायमस्मदुपाध्यायभृतोतेन काव्यकौतुके, अस्माभिश्च तद्विवरणे बहुतरकृतनिर्णयः पूर्वपक्षसिद्धान्त इत्यलं बहुना । ’ p. 178.

Abhinava accepts it as the greatest Rasa in his three works, his lost commentary on his teacher's Kāvyakautuka, his Locana and his Abhinavabhārati. Abhinava's predecessor and ancestor, the author of the Candrikā on the Dhvanyāloka, accepts the Sānta but gives the ruling that it can appear as an element in the subsidiary plot of the drama but never as the leading Rasa. (Locana, p. 178). This has been pointed out already. The view of the Candrikā represents one stage in the history of Sānta. It grants that Sānta is a Rasa but holds it still unworthy of the honour of being the leading Rasa. The next stage is the recognition of it as an Ādhikārika Rasa, but permissible as an Ādhikārika Rasa only in a Kāvya; in Nātya, it should only be a Prāsaṅgika Rasa. The next stage is its complete acceptance, as Ādhikārika in Nātya also, and as the greatest of all Rasas, synthesising all the other Rasas in itself. Bhaṭṭa Nāyaka accepts it and, like Abhinava, holds it as the greatest Rasa. Taking the very first verse of the Nātya sāstra—नाट्यशास्त्रं प्रवक्ष्यामि ब्रह्मणा यदुदाहृतम्—Bhaṭṭa Nāyaka imaginatively interprets this as suggesting the Sānta Rasa.¹ 'Brahmaṇā yad udāhṛtam' does not mean the Sāstra which was delivered by Brahmā, but Drama which is compared to the Brahman or the Absolute of Vedānta. The Naṭa is like the Brahman; upon him is created the world of drama, as this world upon the substratum of the Brahman. Drama is Māyā and the nature of its reality is Anirvacanīya. Though fundamentally non-existent in the sense in which the Naṭa and the Brahman exist as realities, both this world and Drama do exist. Both help to the attainment of the Puruṣārthas. The essence of this view is given by him in his Maṅgalasloka to his now lost Hṛdayadarpana. See pp. 4-5. Abhi. Bhā. Gaek.

¹ *Vide* J. O. R., Vol. VI, p. 211, my article, Writers quoted in the Abhinavabhārati.

Edn. I. Bhaṭṭa Nāyaka seems to have accepted as genuine the Sānta text found in Bharata.

“—शान्तरसाक्षेपोऽयं भविष्यति ‘स्वं स्वं निमित्तमासाद्य शान्तादुत्पद्यते रसः’ इति । तदनेन पारमार्थिकं प्रयोजनमुक्तम्” इति व्याख्यानं हृदयदर्पणे पर्यग्रहीत् । यदाह—

‘नमस्त्वैलोक्यनिर्माणकवये शम्भवे यतः ।

प्रतिक्षणं जगन्नाथप्रयोगरसिको जनः ॥’ इति ।

Kṣemendra accepts it as can be seen from his Aucityavicāra-carca, pp. 130-1. Following Abhinava and Ānanda, he considers Sānta as the Rasa of the Bhārata. See Sl. 3 at the end of his Bhāratamañjari. While Ānanda considers Karuṇa as the Rasa of the Rāmāyaṇa, Kṣemendra considers that the Karuṇa itself is the argument for Sānta being the ultimate Rasa. See Sl. 1 at the end of his Rāmāyaṇamañjari. Sānta is the Rasa of Kṣemendra's Bauddhāvadānakalpalatā and some of his minor works, Darpadalana, etc. Bhoja accepts it both in his S. K. Ā. and S'r. Pra. Most of the later writers accept it.

The writers who do not accept Sānta are mainly writers on Dramaturgy proper. They think they are loyal to Bharata by denying it. The attitude begins (as far as we know now) in the Dasarūpaka, the model and source for many a later work on Rūpaka. Dhanañjaya and Dhanika, both refute it and argue for its impossibility in drama.

शममपि केचित् प्राहुः पुष्टिर्नाथेषु नैतस्य ।¹ D. R. IV, 35.

¹ D. T. Tātācārya, M.O.L., misunderstands this Sama, the Bhāva which is given here as the Sthāyin of Sānta, as something having nothing to do with Sānta and as something new and distinct

From this it would appear that Dhanañjaya denies Sānta only in drama but accepts it in Kāvya. But, as a matter of fact, Dhanañjaya, as interpreted by Dhanika, does not recognise it even in Kāvya. See p. 124. Mammaṭa first says that the Nāṭya Rasas are only the eight given by Bharata, but adds afterwards that there is also a ninth Rasa called Sānta with Nirveda as its Sthāyin, K. Pra. IV. S'ls. 6 and 12. S'āradātanaya denies it in Nāṭya, following one set of writers who opine that Brahmā gave only eight Rasas but subsequently mentions the Sānta as accepted by Vāsuki. Śīṅgabhūpāla recognises only eight Rasas in drama and refutes Bhoja for holding Sānta also as a Rasa, R.A.S. II, p. 171, T.S.S.

Some of the writers on Nāṭya seem to be anxious to object to Sānta only in drama, since, in drama which requires the action of a Rasa through its Anubhāvas, there is no possibility of acting Sānta Rasa, which, according to them, is devoid of all activity. The S'ravyakāvya however can describe the Sānta Rasa, for what cannot be acted can at least be described. The D. R. Avaloka proposes :

‘ ननु शान्तरसस्य अनभिनेयत्वात् यद्यपि नाष्टेऽनुप्रवेशो नास्ति,
तथापि सूक्ष्मातीतादिवस्तूनां सर्वेषामपि शब्दप्रतिपाद्यताया विद्यमानत्वात्
काव्यविषयत्वं न वार्यते । ’ p. 124.

And even this Dhanika does not grant. For he says that such a state as Sama is the very negation of the possibility of affirming anything of it. For, whatever way in which we can describe it is incorrect in so far as we are always describing in worldly terms something which is not like anything of this

from Sānta. He says incorrectly : “ Dhanañjaya seems to accept Sama as distinct from Sānta rasa, which, he thinks, has no place in drama.” (J.O.R., Vol. V, p. 28.)

world. The Upaniṣads themselves describe the Brahman by saying that It is not this, not this. Such a state can never be made the subject of Kāvya even.

“ शान्तो हि तावत्—

‘¹न यत्र दुःखं न सुखं न चिन्ता न द्वेषरागौ न च काचिदिच्छा ।
रसस्तु शान्तः कथितो मुनीन्द्रैः सर्वेषु भावेषु शमप्रधानः ॥’

इत्येवंलक्षणः, तदा तस्य मोक्षावस्थायामेव आत्मस्वरूपापत्तिलक्षणायां प्रादुर्भावात् तस्य च स्वरूपेण अनिर्वचनीयता । तथा हि श्रुतिरपि स एष नेति नेति अन्यापोहरूपेणाह ।” D. R. A., p. 124.

This objection of the indescribability of Sānta and the impossibility of enacting it has already been answered. See above. The Sukha which is said to be absent in that state refers to worldly joy. Visvanātha thus replies to Dhanika :

“ युक्तवियुक्तदशायामवस्थितो यः शमः स एव यतः ।

रसतामेति तदस्मिन् सञ्चार्यादेः स्थितिश्च न विरुद्धा ॥ ”

S.D., III, 250.

“ यश्चास्मिन् सुखाभावोऽप्युक्तः, तस्य वैषयिकसुखपरत्वात्

न विरोधः ॥” | *ibid.* III (under Kārikā 249).

Vedāntadesika also has answered this and other objections to the Sānta in the prologue to his Saṅkalpasūryodaya. See D. T. Tatacharya, J. O. R., Vol. V, pp. 32-3, where the passage from Vedāntadesika is quoted in full.

To grant it in Kāvya and to deny it in Nātya is as clumsy a compromise as the one which grants it inherent

¹ This is evidently a verse from an old writer who accepted the Sānta and described it in these terms.

Rasatva and denies it conventional vogue as a Rasa. Kāvya is, in essence, only drama and this Abhinava has emphasised in his *Abhinava-bhāratī*.¹ If it is possible to develop it as the theme of a Kāvya, equally is it possible to handle it as the motif of a drama.

There are other writers who are not so antagonistic towards Sānta as to deny it totally. They are not Abhāvavādins but are Antarbhāvavādins. The aspect called the quietistic is no doubt available in Kāvya and Nātya but one need not recognise it as a special and separate Rasa with the name Sānta which Bharata does not speak of. We can have it and relish it as a variety of one of the Rasas already given by Bharata. Thus, for instance, some writers include Sānta in Vīra and say that Sānta is nothing but Dayāvīra. This view cannot however explain all cases of Sānta but it owes its origin to the fact that it was Nāgānanda that was at first kept in view by the sponsors and adversaries of Sānta. Others try to include it in Jugupsā. Inclusion in many other Bhāvas is possible as will be shown in the section on the Sthāyin of Sānta. But in all these cases the Antarbhāvavādins mistake a Sañcārin, though an Ābhyanṭara one, for the Sthāyin. Vīra, as emphasising Ego, as Ahaṅkārapradhāna, can go ill with Sānta which is the very negation of Ahaṅkāra. If there are certain varieties of selfless Vīra like Dayāvīra, Dharmavīra and Dānavīra, they must be brought under the Mahāviṣaya, viz., the Sānta and not *vice versa*. So also Jugupsā, etc.²

¹ Abhi. Bhā., Gaek. Edn., I, p. 292.

² See Sāhityadarpaṇa, III.

निरहङ्काररूपत्वाद्यावीराद्विषय नो ।

Again

सर्वाकारमहङ्कारहितत्वं ब्रजन्ति चेत् ।
अत्रान्तर्भावमहन्ति द्यावीरादयस्तदा ॥

These are at best very prominent and frequently appearing accessories. We can say :

कस्यचिच्छान्तभेदस्य स तु स्यादुपलक्षणम् ।

Dayāvīra, etc. may be some cases of Sānta, not all cases of Sānta. Sānta comprehends all the forty-nine Bhāvas as its Vyabhicārins. It cannot be included in anything. शुद्धजुगुप्ता, दयावीर, विचित्ररत्यादिस्थायष्टक—these are, each of them, a kind or a case of Sānta ; they cannot define Sānta. If in spite of the fundamental difference between Sama and Utsāha, some want to include Sānta in Vīra, because both have Utsāha of a Sāttvika form in them, all the Rasas can be included in Vīra, for there is hardly any activity without Utsāha. If because of the Sāttvika nature of the Utsāha in Sānta and Vīra, the two are made into one, well can Vīra and Raudra be made into one, because both carry out the destruction of the enemy. This Antarbhāvavāda is dealt with at greater length in the section on the Sthāyin of Sānta.

Sānta is the Rasa of Sama, or Tattvajñāna or realisation of Ātman. The whole world may be its Uddīpanavibhāva. Its Ālambanavibhāva is, in cases of Bhakti or devotion, a personal God, and in other cases, the Ātman or the Brahman. Those who have accepted Sānta give it all the Rasa-details which Bharata gives to other Rasas, viz., its Varṇa (colour), Devatā (presiding deity), Vṛtti, Guṇa, etc. The original text of Bharata on the Rasa-devatās reads ‘अद्वृतो ब्रह्मदेवतः’ VI, 50. Abhinava says that according to the Sānta-advocates, the text reads thus : “वीरो महेन्द्रदेवः स्यात् बुद्धः शान्तोऽब्जजोऽद्भुतः” इति शान्तवादिनः केचित् पठन्ति । बुद्धो जिनः परोपकारैकपरः, प्रबुद्धो वा । ” Abhi. Bhā., Gaek. Edn., I, p. 300. Abhinava says that either the Buddha or the enlightened soul in general is

the Devatā of Sānta. The mention of Buddha in the amended text is tell-tale and shows the hand of some writer like Rāhula. It confirms our surmise in an earlier section of this book that the Buddhists might have ushered the Sānta in. It is natural that Visvanātha clearly stated Nārāyaṇa as the Devatā of Sānta—S'rī Nārāyaṇadaivah. The Alāṅkāra-sarvasva of Harṣopādhyāya (?), written for one Gopāladeva, makes the supreme spirit, Para Brahman, as the Devatā of Sānta.¹ Regarding the colour of Sānta, one naturally expects it to be pure white, to be in consonance with the purity and knowledge that characterise it. Visvanātha says of it—
Kundendusundaracchāyah. So also did Abhinava say: according to him, advocates of Sānta changed the text ‘पीतश्चैवादभुतः स्मृतः’ into ‘स्वच्छपीतौ शमादभुतौ’. “स्वच्छपीतौ शमादभुतौ” इति शान्तवादिनां पाठः”. Gaek. Edn., I, p. 299. The Vṛtti of Sānta is given by Abhinava as the Sāttvatī, because the Sāttvatī vṛtti is described by him as full of Sattvaguṇa.² ‘शान्ते तु सात्त्वत्येव वृत्तिरिति—.’ Abhi. Bhā., Gaek. Edn., I, p. 341. But, correctly speaking, the real Vṛtti of Sānta cannot be any of the four or can be any one of the four in the several situations according to the Vyābhicārins. Thus in the case of a drama involving Bhakti or devotion to a personal God, the Vṛtti is Kaisikī.

The Saṅgītasudhākara of king Haripāladeva (Madras MS.)³ which, as will be seen presently, accepts Sānta as a

¹ Madras Govt. Ori. MSS. Library, Triennial Catalogues, 1910-1922, R. No. 3325.

² Regarding this false etymology, of Sāttvatī from Sattva, see my article on the Vṛttis, J. O. R., Vol. VII, pp. 38-44.

³ Triennial Catalogue, Madras Govt. Ori. MSS. Library, R. Nos. 779 (Chs. 1-2) and 3082 (Chs. 3-6). See J. O. R., Vol. VII, pp. 102-4, my article on the Vṛttis. Also, pp. 21-3, Vol. IV, Journal of the Madras Music Academy, my article on Later

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less basic Rasa and introduces a permanent quietistic Rasa called Brāhma, which latter corresponds to the Sānta of others, postulates the Vṛtti of this basic Brāhma-rasa as the Brāhmī vṛtti. In the fight of Viṣṇu with the two demons, Madhu and Kaiṭabha, in which incident arose the four Vṛttis, Brahmā was a spectator and Haripāla makes this Taṭastha Brahmā the source of his Brāhmī vṛtti. This Vṛtti he ascribes not only to the Brāhma rasa, but to Sānta and Adbhuta also. Brahmā is the Devatā of Adbhuta in the old text of Bharata also. Brahmā is thus the Devatā of Sānta and Brāhma Rasas according to Haripāla :

अधिष्ठाय रसानेतान् पञ्चाजायन्त वृत्तयः ।
कैश्चिक्यारभटी ब्राह्मी सात्त्वती भारती तथा ॥

• • • •
ब्राह्मी नाम भवेद्गृच्छः ब्राह्मशान्ताद्भुताश्रया ।
ब्राह्मी ब्रह्मोद्भवा तत्र शेषा नारायणोद्भवाः ॥ Mad. MS., p. 19.

Regarding the Guṇa of Sānta : Ānanda says that Mādhurya is the Guṇa of Sṛṅgāra (Sambhoga), Vipralambha, and Karuṇa. This Guṇa is sweetness and the melting of the heart. Really speaking this Mādhurya applicable to worldly sweetness or Cittadruti of a worldly nature cannot apply to Sānta. Perhaps Prasāda may fit Sānta, for, above all, S'ama is the tranquillity and transparence of the Cittavṛtti or Antahkaraṇa which has become tarnished with the dust of this world. Prasāda which shows the total absence of Rāga and Dveṣa is the nearest

Saṅgita Literature. MSS. of Haripāla's Saṅgitasudhākara are available in the Adyar (Cat. II, p. 46b), Tanjore (Nos. 10804-6) and Mysore (Cat. I, 378, entry 7, where there is some mistake) Libraries.

approach to the Taṭasthatā of Sānta. But Hemacandra considers that in Sānta, Mādhurya exists in a high degree.

‘द्रुतिहेतुमधुर्यं शृङ्गारे । शान्तकरुणविप्रलभ्मेषु सातिशयम् ।’

K. A. IV, p. 201.

‘सातिशयमिति—अत्यन्तद्रुतिहेतुत्वात् ।’ Com. *ibid.*

Jagannātha also views similarly. He gives the greatest amount of Mādhurya as present in Sānta.

“तत्र शृङ्गारे संयोगाख्ये यन्माधुर्यं ततोऽतिशयितं करुणे, ताभ्यां विप्रलभ्मे, तेभ्योऽपि शान्ते ।” R. G., p. 53.

In this respect, both Hemacandra and Jagannātha only follow Mammaṭa who says:

आहादकर्त्तं माधुर्यं शृङ्गारे द्रुतिकारणम् ।

करुणे विप्रलभ्मे तच्छान्ते चातिशयान्वितम् ॥ Kā. Pra., VIII, 3.

These writers seem to have in their mind the state of Brahmāsvāda or the realisation of Ānanda, that being the end of Sānta rasa. Surely bliss unalloyed is sweetest.

III

IN this section I propose to speak of some peculiar and original views expressed by some writers on the Sānta Rasa.

THE RASAKALIKĀ OF RUDRABHĀTTA

In the section on the Sthāyin of Sānta it will be seen that Nirveda, Trṣṇākṣayasukha, Vairāgya, Tattvajñāna, etc. make their claim to be the Sthāyin of Sānta. Each of these helps the other and shades off into the other. All of them form aspects of the one Rasa of Sānta. So it seems to Rudrabhāṭṭa, the author of the Rasakalikā, an unpublished work on Rasa preserved in two parts in two MSS. in the Govt. Oriental Library, Madras (Nos. R. 2241 and 3274)¹. He says first that

¹ The two MSS. make the work almost complete; but there still seems to be some portion missing. On p. 32 of R. 2241, there is a Cāṭu on a king named Arjuna. This Rasakalikā is identical with the Rasakalikā which is quoted by Vāsudeva in his commentary on the Karpūramatiṣṭhāti (K. M. Edn.). All the six verses cited by Vāsudeva are found in the Rasakalikā in these Madras MSS. There are two copies, an original and a transcript, of the Rasakalikā in the Mysore Oriental Library.

There is no indication of the author in the MSS. of this work. But we are able to know that one Rudrabhāṭṭa was its author from the external evidence of a Kanarese treatise on Rasa, the Rasaratnākara of Sālva (16th cent.). Sālva says that he draws upon Amṛtānanda, Hemacandra, Rudrabhāṭṭa and Vaidyānātha. While dealing with the Uddipana-Vibhāvas, Sālva says that Rudrabhāṭṭa mentions them as four in his Rasakalikā (p. 11, Rasaratnākara, Madras University Kanarese Series, No. 9, Ed. by A. Venkat Rao and Pandit H. Sesha Ayyangar). On pp. 188-2 of this edn., is found an appendix containing all the passages of the Rasakalikā quoted by Sālva.

S'ama is the Sthāyin of Sānta (R. 2241, p. 7) and then describes on p. 9 that S'ama is the untinted, rippleless state of the mind which is acquired through Vairāgya, etc.

“ शमो वैराग्यादिना निर्विकारचित्तत्वम् । यथा—

‘ अशीमहि वयं भिक्षाम् आशावासो वसीमहि ।

शयीमहि महीपृष्ठे कुर्वमहि किमीश्वरैः ॥ ’’ p. 9, R. 2241.

What other things does he mean besides Vairāgya when he says ‘ *Vairāgya-ādinā* ?’ He explains on p. 47. He says that even as Vira is of the forms of Dāna-, Dayā-, Yuddha- and Dharma-Vira, Sānta also has four Prakāras or phases or forms : Vairāgya, Doṣanigraha, Santoṣa and Tattvasāksātkāra.

“ अथ शान्तः—

विषयेभ्यो विरक्तस्य तत्त्वज्ञस्य विवेकिनः ।

रागादिनिर्विकारत्वं शान्तिरित्यभिधीयते ॥

सा चतुर्विंधा—वैराग्यम्, दोषनिग्रहः, सन्तोषः, तत्त्वसाक्षात्कारिता चेति । ”

“ विषयेभ्यो निवृत्तिरैराग्यम् । रागाद्यभावो दोष-
निग्रहः । तृष्णोन्मूलनं सन्तोषः । तत्त्वसाक्षात्कारः ॥ ”

pp. 47-48.

Here Vairāgya and the other three are spoken of not as means to S'ama but as forms of S'ama or Sānta itself.

THE SAṄGĪTASUDHĀKARA OF HARIPĀLADEVA

Unlike most of the later writers, king Haripāla boldly wrote on independent lines, creating new concepts. He accepts thirteen Rasas : the old eight of Bharata, Sānta,

Vātsalya (which comes down from Rudraṭa's time), and three absolutely new Rasas, Sambhoga, Vipralambha and Brāhma. He expressly says that the last three are new and distinct Rasas according to his view.

शृङ्गारो हास्यनामा च वीभत्सः करुणस्तथा ।
 वीरो भयानकाहानो रौद्राख्योऽद्भुतसंज्ञकः ॥
 शान्तो ब्राह्माभिधः पश्चाद् वात्सल्याख्यस्ततः परम् ।
 सम्मोगो विप्रलम्भः स्याद् रसास्त्वेते त्रयोदश ॥

P. 16, Madras MS. R. 3082 (Ch. IV).

What his new Rasas, Sambhoga and Vipralambha, are and how they differ from the first, *viz.*, Śṛṅgāra—these questions will be taken up in another section. Now we shall restrict ourselves to Haripāla's views on the new Rasa named Brāhma which he holds in addition to (and not in the place of) the Sānta. What are these two Rasas, Brāhma and Sānta and how do they differ? What are their respective and distinct Sthāyins? What is the necessity for recognising two such Rasas?

Haripāla gives the Sthāyins of his Rasas thus :

आहादः प्रथमं नर्म¹ जुगुप्सा शोक एव च ॥
 उत्साहदैन्य² कोघोऽथ विस्मयस्तदनन्तरम् ।
 निर्वेदश्च तथानन्दः प्रीती रत्यरती तथा ॥
 प्रत्येकं स्थायिनो भावाः क्रमात् प्रत्येकमीरिताः । p. 17, *ibid.*

He accepts the view that Nirveda is the Sthāyin of Sānta and in this acceptance, he seems to have a purpose which

¹ *Narma* means *Hāsa*.

² *Bhaya* is the old Sthāyin of Bhayānaka.

we shall see presently. Haripāla says further on these Rasas :

सम्भोगो विप्रलभ्मश्च ब्राह्मश्चेति त्रयो रसाः ।
अतिरिक्ता उदीर्यन्ते हरिपालमहीभुजा ॥ p. 17.

ब्राह्मो नाम रसः सर्वपञ्चोत्तीर्णरूपकः ।
नित्यः स्थिरोऽत एवायं पार्थक्येन प्रकीर्तिः ॥ p. 18.

From the latter verse we have to take that Haripāla distinguishes the Sānta and the Brāhma Rasas as differing in the degree of permanence. He calls the Brāhma, of which Ānanda is given as the Sthāyin, eternal (Nitya) and permanent (Sthira), and from this we have to understand that the Sānta of which Nirveda is the Sthāyin is impermanent (Anitya and Asthira). While discussing the claims of Nirveda born of Tattvajñāna to be the Sthāyin of Sānta, Abhinava quotes the verse वृथा दुर्गयोऽनद्वान् etc. and points out that the resulting Bhāva is Kheda or Nirveda in ordinary things in the sphere of our mundane activities, which has no reference to the fourth Puruṣārtha, Mokṣa. This Nirveda can be developed into a Rasa which is a kind of quietude, Sānta. Perhaps, it is to distinguish such a Rasa as this Nirveda-Sānta involving a passive attitude towards mundane matters, that Haripāla postulated a Brāhma rasa to refer to a regular activity towards the attainment of Mokṣa. No such explanation is however offered by Haripāla. The above suggested explanation loses point when it is realised that a Nirveda in ordinary things must only be a Bhāva and if it is nourished into a Rasa, it cannot stop short without developing into a Rasa referring to Mokṣa. It is a pity that Haripāla has not explained himself more elaborately.

THE PRAPĀNCĀHĀRĀDAYA

The Prapāncāhārādaya, an anonymous compendium, published as No. XLV of the Trivandrum Skt. Series, treats of the subject of Rasa under Nātya, in the section on the Gāndharva Veda, in the chapter on the Upavedas. The work approaches Sānta in a new manner. It says that there are only eight Sthāyins but opines that the Nātyasāstra gives nine Rasas! It thus gives eight Sthāyins and nine Rasas. It refutes those who hold Sānta as the negation of the other eight and holds it as the cessation of all the senses, Sarvaindriya-uparama. But what exactly is the Sānta, it does not say.

“ तदेतत् (नाथ्यम्) अष्टभावानां नवरसानाम् आश्रयभूतम् । ते च प्रदर्शिताः—

‘रतिर्हासश्च शोकश्च कोधोत्साहौ भयं तथा ।
जुगुप्सा विस्मयश्चैवेत्यष्टौ भावाः प्रकीर्तिताः ॥
शृङ्गारहास्यकरुणा वीररौद्रभयानकाः ।
बीभत्साद्गुतशान्ताश्च नव नाथ्यरसाः स्मृताः ॥’

इति । तत्राष्टौ भावाः पूर्वरूपाः । तदुत्तररूपा नवरसाः । . . .
तदष्टभावानामभावो नवम इति केचिदाहुः । तदसमझसम् । नाथ्यशास्त्रे
नवरसानामभ्युपगमात् । अतः सर्वेन्द्रियोपरमलक्षणः शान्तो नवरसः । ”

pp. 55—56.

How can one speak of a Rasa without a Sthāyin ?

THE ANUYOGADVĀRA SŪTRA

The Anuyogadvārasūtra with the Skt. gloss of Maladhāri Hemacandra (Āgamodaya Samiti Series) deals with the nine

Rasas of Kāvya, p. 134 ff. The gloss first explains the Prasānta Rasa thus :

‘ प्रशान्त्यति क्रोधादिजनितौत्सुक्यरहितो भवत्यनेनेति प्रशान्तः । परम-
गुरुवचः श्रवणादिहेतुसमुलसित उपशमप्रकर्षात्मा प्रशान्तो रस इत्यलं विस्तरेण । ’

The text describes and illustrates the Prasānta thus :

निदोसमणसमाधानसंभवो जो पसंतभावेणम् ।

अविकारलक्षणो सो रसो पसंतो ति णायन्वो ॥

पसन्तो रसो जहा—

सब्भावनिर्विगरं उवसंतपसंतसोमदिष्टीअम् ।

ही जह मुणिणो सोहइ मुहकमलं पीवरसिरीअम् ॥

ज्ञाया

निदोषमनःसमाधानसम्भवो यः प्रशान्तभावेन ।

अविकारलक्षणः स रसः प्रशान्त इति ज्ञातव्यः ॥

प्रशान्तो रसो यथा—

सद्भावनिर्विकारम् उपशान्तप्रशान्तसौम्यदृष्टीकम् ।

पश्य यथा मुनेः शोभते मुखकमलं पीवरश्रीकम् ॥

Besides this Prasānta Rasa, the commentator explains that the Virarasa in the text has two sublime varieties called Tyāgavīra and Tapovīra, both of which are superior to the third variety called Yuddhavīra. It further explains that Tyāgavīra, Tapovīra and the Prasānta are Rasas which are not brought into existence by any “ Sūtradoṣas ” like Anṛta, Parahimśā, etc. Yuddhavīra involves Paropaghāta, destruction of others ; Adbhuta is roused by ‘ hyperbole ’, Atisayokti, which is a species of falsehood. More of this later.

IV

THE STHĀYIN OF SĀNTA

WHEN it is said that Bharata did not speak of the Sānta Rasa, it follows that he did not mention any Sthāyin which developed into that Rasa. One of the chief arguments of those who do not accept Sānta is that Bharata did not give its Sthāyin. Says the Locana :

“‘ननु नास्येव शान्तो रसः । तस्य तु स्थायेव नोपदिष्टो
मुनिना’ इत्याशङ्कयाह ॥” p. 176.

The reply to this objection to Sānta must show that not only is a Sānta Rasa possible from a Sthāyin like S'ama, but also that the Sthāyin is available in Bharata's text itself. So certain writers who held S'ama as the Sthāyin of Sānta interfered with Bharata's text. The result of this interference is seen in three places. The first two are emendations of Bharata's Anuṣṭubhs enumerating the Rasas and the Sthāyins.

“शृङ्गार + वीभत्साद्भुतसंज्ञौ चेत्यष्टौ नाथे रसाः स्मृताः” became “शृङ्गार + वीभत्साद्भुतशान्ताश्च नव नाथे रसाः स्मृताः” । And “जुगुप्सा विस्मयश्चेति स्थायिभावाः प्रकीर्तिताः” was read as “जुगुप्साविस्मयशमाः स्थायिभावाः प्रकीर्तिताः ॥”

Abhinava has these remarks on these two texts :

“ शान्तापलापिनस्तु अष्टाविति तत्र पठन्ति । ”

“ तत्र शान्तस्य स्थायी ‘ विस्मयशमा : ’ इति कैश्चित् पठितः । ”

Gaek. Edn., Vol. I, p. 269.

The third case of interference is a complete interpolation of a section on Sānta in Ch. VI. (Gaek. Edn., I, p. 333.) The Kāvyamālā and the Kāśī editions of the N. S. do not have the section on Sānta in Ch. VI. In this interpolated section, S'ama is given as the Sthāyin of Sānta :

“ अथ शान्तो नाम शमस्थायिभावात्मको मोक्षप्रवर्तकः ॥ ”

That this section was absent in certain MSS. and that certain recensions counted only eight Rasas is known from Abhinava's own remarks. Abhinava says :

“ तथा च चिरन्तनपुस्तकेषु स्थायिभावान् रसत्वमुपनेष्याम् इत्य-
नन्तरम् ‘ शान्तो नाम शमस्थायिभावात्मकः ’ इत्यादिशान्तलक्षणं पठ्यते ॥ ”

Gaek. Edn., I, p. 340.

This remark will make it clear that the section on Sānta Rasa is not exactly the end of Chapter VI as now found in the Gaek. edn., but the beginning of the section treating of all the Rasas, i.e. before the subsection on Śṛṅgāra. There is no doubt on this point that the section on Sānta opened the section on Rasas and appeared even before Śṛṅgāra, in some old MSS. which Abhinava consulted. For Abhinava makes an additional score out of this priority of Sānta in the treatment of Rasas. He says that it is because the Sthāyin of Sānta is Sthāyin *par excellence*, being the Ātman itself on which arise the comparatively less basic Sthāyins Rati, etc., and because all Rasāsvāda is of the form of

Sānta, being Alaukika and free from worldly links, Sānta is the greatest Rasa and hence it is that it is dealt with at the very beginning.

“—इत्यस्य (शान्तस्य) सर्वपकृतित्वाभिधानाय पूर्वमभिधानम् ।”

Gaek. Edn., I, p. 340.

Who may be the author responsible for introducing the Sānta texts in the N. S.? It is not possible to say anything definite. All we know now is that Udbhaṭa, the earliest of the now known regular commentators on Bharata, accepts the Sānta as is seen from his K. A. S. S. which however mentions not its Sthāyin. Pratīhārendurāja gives the Sthāyins and he speaks of S'ama as the Sthāyin of Sānta.

For those who believe in the genuineness of these texts on Sānta as Bharata's own, there is no difficulty in answering the objection that Sānta cannot be accepted for the reason that Bharata did not mention at all its Sthāyin. For according to them, Bharata gave nine Rasas, mentioned S'ama as the Sthāyin of Sānta and described Sānta as the greatest Rasa.

One of the main objections against S'ama being accepted as the Sthāyin of Sānta is that the texts which say so cannot be relied upon as genuine because of their absence in some recensions. Also because of the fact that the S'ama here spoken of would make the number of Bhāvas fifty and Bharata gives only forty-nine. Therefore some advocates of Sānta put forward Nirveda as the Sthāyin, Nirveda being one of the forty-nine given by Bharata. These advocates of Nirveda did not however criticise S'ama. Another objection, an imaginary one, is that S'ama and Sānta are synonymous and the former cannot be the Sthāyin of the latter. S'ama and Sānta differ even as Bhaya and Bhayānaka, Vismaya

and Adbhuta and Hāsa and Hāsyā. The former is Laukika, the latter Alaukika. Says Abhinava :

शमशान्तयोः पर्यायत्वं तु हासहास्याभ्यां व्याख्यातम् । सिद्धसाध्य-
तया यदलौकिकत्वेन (लौकिकालौकिकत्वेन) साधारणसाधारणतया च
वैलक्षण्यं शमशान्तयोरपि सुलभमेव । Gaek. Edn., I, 336.

Both the above-mentioned objections to S'ama are thus set forth by Abhinava, earlier, as Pūrvapakṣa :

“ एतदपे न सहन्ते, शमशान्तयोः पर्यायत्वात् (१), एकान्न-
पञ्चाशङ्गावा इति संख्यात्यागात् (२) । ” p. 333, *ibid.*

Rudraṭa comes next to Udbhaṭa in the discussion on the Sthāyin of S'ānta. He mentions S'ānta as 2. Samyagjñāna. a Rasa and gives its Sthāyin as Samyagjñāna. Namisādhu clearly says that Rudraṭa gives Samyagjñāna as the Sthāyin.

सम्यग्ज्ञानप्रकृतिः शान्तो विगतेच्छनायको भवति ।

सम्यग्ज्ञानं विषये तमसो रागस्य चापगमात् ॥ Ch. xvi, 15.

सम्यग्ज्ञानं स्थायिभावः—Namisādhu.

Evidently Rudraṭa did not rely on the S'ānta texts in Bharata's N. S. but was bold enough to hold Rasas not mentioned by Bharata. So he left out S'ama and put forward Samyagjñāna as the Sthāyin of S'ānta. If Samyagjñāna means the realisation of the self, it becomes the causal antecedent of S'ama. Samyagjñāna is Tattvajñāna and all writers following Bharata have given it as one of the Vibhāvas of S'ama. But Namisādhu does not make any difference between Samyagjñāna and S'ama. Under Rudraṭa's verse enumerating the Rasas, Namisādhu enumerates the Sthāyins, the Vyābhicārins, etc. And here, he gives S'ama as the Sthāyin of S'ānta.

We are not able to know what Bhāva was held as Sthāyin by Lollāta and S'aṅkuka. Some of the views on the Sthāyin of Sānta mentioned in the Abhinavabhāratī may be the views of these two commentators. To those

views we shall turn presently. Before that we shall examine the views of authors whose works are available to us. Ānandhavardhana accepts the Sānta Rasa, criticises the views of the opponents of Sānta and determines the character of this Rasa. He does not hold S'ama or Nirveda as its Sthāyin but gives Trṣṇākṣayasukha as its Sthāyin. He says :

‘शान्तश्च तृष्णाक्षयसुखस्य यः परिपोषः तत्त्वक्षणो रसः प्रतीयत
एव । तथा चोक्तम्—

“यच्च कामसुखं लोके यच्च दिव्यं महत् सुखम् ।
तृष्णाक्षयसुखस्यैते नार्हतः षोडशी कलाम् ॥”

III, Ud. p. 176, N. S. Edn.

The Locana :

“तृष्णानां विषयाणां यः क्षयः सर्वतोनिवृत्तिरूपः निरोधः तदेव
सुखं तस्य यः स्थायीभूतस्य परिपोषः रस्यमानताकृतः तदेव लक्षणं यस्य
स शान्तो रसः ॥”

This non-acceptance of S'ama shows that Ānandhavardhana did not accept or follow the Sānta text in Bharata. His Sthāyin for Sānta is that happiness which is the cessation of all desires—Trṣṇā-kṣaya-sukha—and is inspired by Vyāsa, whose Mahābhārata Ānanda is going to expound as a Sānta-epic in the next Uddyota of his work. If however we take this Trṣṇā as an Upalakṣaṇa for all Bhāvas, this Sthāyin will become identical with the S'ama or the Prasama.

of all Cittavṛttis. That this Sthāyin also will, in some way, become a form of S'ama is accepted by Ānanda when he distinguishes the Sānta from the Vīra in which certain opponents include the Sānta. Ānanda says :

“अस्य च शान्तस्य अहङ्कारप्रशमैकरूपतया स्थितेः ।” p. 177.

And the Locana here interprets Ahaṅkāraprasama as Nirūhatva. Hemacandra, a follower of Ānanda and Abhinava, equates Ānanda's Tṛṣṇākṣaya with S'ama :

“—तृष्णाक्षयरूपः शमः स्थायिभावः चर्वणं प्राप्तः शान्तो रसः ।”

K. A., p. 80.

The Locana informs us that there were some who, not satisfied with Tṛṣṇākṣayasukha, gave the complete death of all the Cittavṛttis, the modifications of the mind, as the Sthāyin.

4. Sarvacittavṛtti-pras'ama.

Abhisava replies that if this is meant as a negative state, it can hardly be a Bhāva ; for a negative state cannot be a state or Bhāva ; if however it is meant as a positive state marked by the absence of all the Cittavṛttis, it comes to the same thing as that state of bliss which is marked by the annihilation of all desires.

अन्ये तु सर्वचित्तवृत्तिप्रशम एवास्य स्थायीति मन्यन्ते । तच्चासत् ;
भावस्य प्रसज्यप्रतिषेधरूपत्वे चेतोवृत्तित्वाभावेन भावत्वायोगात् । पर्युदासे
तु अस्मत्पक्ष एवायम् ॥ Locana, p. 177 (Reconstructed).

There are others, the Locana continues, who quote a verse from Bharata on Sānta as the one basic Rasa of which the other Bhāvas are transformations and hold that state of the mind when it is itself and is free from any transforming condition, as the Sthāyin of Sānta. Abhinava

5. Nirvis'esa-Citta-vṛtti.

says that this also differs only slightly from Trṣṇākṣaya. While Anupajātaviseṣa-cittavṛtti is a state of Prāgabhāva of Trṣṇā etc., Trṣṇākṣaya refers to a state of the Pradhvamsābhāva of Trṣṇā etc. The extermination of Trṣṇā is the natural process; we see in experience the polluted Citta gradually clearing.

इति भरतवाक्यं दृष्टवन्तः सर्वरससामान्यस्वभावं शान्तमाचक्षाणा अनुपजात-
विशेषान्तरं चित्तवृत्तिरूपं शान्तस्य स्थायिभावं मन्यन्ते । p. 177.

Bhoja gives Dhṛti as the Sthāyin of Śānta in his
6. Dhṛti. Sarasvatīkaṇṭhābharaṇa. pp. 514-515.

“—धृतिस्थायिभावः वस्तुतस्वालोचनादिभिः व्यभिचारिभावैः वागा-
रभादिभिरनुषज्यमानः निष्पत्तः शान्त इत्यभिगीयते ।¹

अन्ये पुनरस्य शमं प्रकृतिमामनन्ति, स तु धृतेरेव विशेषो भवति । ”

What is this Dhṛti? Dhṛti means Firmness, Contentment and Joy. All the three are pertinent. But Bhoja means only contentment, Santuṣṭi, for, his illustration is :

सर्वाः सम्पत्यस्तस्य सन्तुष्टं यस्य मानसम् ।

उपानद्रूढपादस्य ननु चर्मास्तृतैव भूः ॥

This contentment again is not far off from Trṣṇākṣaya or S'ama. Bhoja mentions S'ama here as being held by others and he opines that it comes under Dhṛti. Perhaps the reason why Bhoja did not choose S'ama is that it is not found in Bharata's list of 49 Bhāvas. Dhṛti is found there. Elsewhere Bhoja gives the same S'ama as a variety of the Vyabhicārin called Mati. (p. 523) मतिविशेषः शमो यथा । Mati

¹ See also the Sāhitya mīmāmsa, TSS. 144, p. 59, where this view of Bhoja is noted. The S. M. itself does not accept the Śānta.

has a variety called Tattvajñāna which is again not different from S'ama.¹ In the S'rīngāraprakāsa Bhoja discards Dhṛti and holds S'ama as the Sthāyin.

“अत्र च शमप्रकृतिः शान्तः etc.”

S'r. pra. Mađ. MS., Vol. II, pp. 377-8.

Dhṛti is mentioned by Bharata as a Vyabhicārin and in Ch. 7, Vijñāna, S'ruti, S'auca, Ācāra and Gurubhakti are mentioned among its Vibhāvas. These would properly come within the scope of the Sānta Rasa. Earlier, in the first chapter itself, Bharata speaks of Dhṛti. While describing how variously Drama pleases persons of differing temperaments and moods, Bharata says that Drama gives Dhṛti to those whose minds are in anguish or are disturbed very much.

अर्थोपजीविनामथो धृतिरुद्विग्नचेतसाम् । Gaek. Edn., I, 112.

This Dhṛti may refer generally to the balm-like effect Drama has. Abhinava takes it as 'Dhairya', firmness of heart. This Dhṛti may refer in particular also to such dramas in which the production of Dhṛti in the audience is the special purpose of the drama. Such cases would be Sānta-plays.

Many other Bhāvas are held as the Sthāyin of Sānta by other writers. We come to know of these

7. Nirveda. from the Abhinavabhbāratī. We are not given in this work the names of the writers who held those views. The first of these Bhāvas to claim our attention is Nirveda. The almost only reason why certain writers hold Nirveda as the Sthāyin of Sānta is their necessity to show the opponents of Sānta Rasa that the Sthāyin of Sānta is surely found in Bharata. They are not for holding

¹ This Mati-variety is not that which Bhoja holds as the Sthāyin for his new Udātta Rasa on p. 515, S. K. A.

to S'ama, a Bhāva not to be found among Bharata's forty-nine Bhāvas. While Bhoja tried for some time to get over the difficulty by picking out Dhṛti from the 49, there were earlier writers who took the very first Vyabhicārin Nirveda and proposed to treat it as a Bhāva which was both Vyabhicārin and Sthāyin. The Abhinavabhāratī says:

“ तत्त्वज्ञानजो निर्वेदोऽस्य स्थायी । एतदर्थमेव उभयधर्मोपजीवित्व-
स्थापनाय अमङ्गलभूतोऽप्यसौ पूर्वं निर्दिष्टः । ” Gaek. Edn., pp. 269-70.

“ या चासौ तथाभूता (मोक्षाभिधानपरमपुरुषार्थोचिता) चित्तवृत्तिः
सैवात्र (शान्ते) स्थायिभावः । एतत् चिन्त्यम्, किञ्चामासौ ? तत्त्वज्ञानो-
स्थितो निर्वेद इति केचित् । तथा हि—दारिद्र्यादिप्रभवो यो निर्वेदः
ततोऽन्य एव, हेतोस्तत्त्वज्ञानस्य वैलक्षण्यात् । स्थायिसञ्चारिमध्ये च एतदर्थ-
मेवायं पठितः, अन्यथा माङ्गलिको मुनिः तथा न पठेत् । ” *ibid.* p. 334.

The problem that has to be faced first is the postulation of Sānta as a Rasa. The first objection against it is that Bharata has not given its Sthāyin. To answer this criticism, certain advocates of Sānta say that Bharata has given the Sthāyin of Sānta in his text; it is Nirveda. But how did these advocates of Sānta discover that it was Nirveda? Bharata does not say so; Bharata gives it as a Vyabhicāribhāva, the first among them. The reply is that Bharata's mention of Nirveda at the head of the Vyabhicārins and immediately after the Sthāyins, has a meaning. Nirveda is a dislike for objects and as such, is inauspicious, Amaṅgala. Sage Bharata is one who utters auspiciously and so his mention of Nirveda as the first asks us to explore a hidden meaning (अमङ्गलं सत् ज्ञापयति). It is to show to us that, though it is inauspicious, it is given as the first, since, while being a

Vyabhicārin, it is also a Sthāyin; the Sthāyin of the Rasa called Sānta. If it is not for the suggestion of this Prayojana, Bharata would not have given the inauspicious Nirveda first. Then arises the question: Is Nirveda itself the Sthāyin? Nirveda is born of broken love, poverty or many more causes. What variety of it is exactly the Sthāyin of Sānta? Bharata describes Nirveda thus in Ch. 7:

तत्र निर्वेदो नाम दारिद्र्यव्याध्यवमानाधिक्षेपाकुष्टकोधताडन-
इष्टजनवियोगतत्त्वज्ञानादिभिः विभावैः उत्पद्यते । Gaek. Edn., I, p. 357.

Bharata here gives many causes as producing Nirveda. One of these varieties of Nirveda is that born of Tattvajñāna. It is Nirveda for all mundane things. This Nirveda alone is relevant in a consideration of the Sānta Rasa. It is this Nirveda born of Tattvajñāna that is held as the Sthāyin of Sānta by those who are anxious to have the authority of Bharata. But how can a Vyabhicārin become a Sthāyin? It is said that only such Nirveda as is born of broken love, poverty, etc. is Vyabhicārin. The same Nirveda when it is born of Tattvajñāna and shuns all mundane things becomes the permanent Sthāyin. Says Śāringadeva

स्थायी स्याद्विषयेष्वेव तत्त्वज्ञानोद्भवो यदि ।

इष्टानिष्टवियोगासिकृतस्तु व्यभिचार्यसौ ॥ Saṅgītaratnākara.

Such Nirveda becomes greater not only than other kinds of Nirveda but also than all the other Sthāyins and Vyabhicārins, all of which it subordinates. Says Abhinava while expounding the case of Nirveda :

तत्त्वज्ञानजश्च निर्वेदः स्थायन्तरोपमर्दकः । भाववैचित्र्यसहिष्णुभ्यो
स्थायादिभ्यः यं परमः स्थायिशीलः स एव हि स्थायन्तराणामुपमर्दकः ।

Gaek. Edn., I, p. 334.

It is this 'Anyopamardaka' Sthāyin-type of Nirveda that is taken.

Mammaṭa accepts Nirveda as the Sthāyin.

"निर्वेदस्य अमङ्गलप्रायस्य प्रथममनुपादेयत्वेऽपि उपादानं व्यभिचारि-
त्वेऽपि स्थायित्वाभिधानार्थम् । तेन—

निर्वेदस्थायिभावाख्यः शान्तोऽपि नवमो रसः । "

Mammaṭa does not say that this Nirveda is Amaṅgala, but says it is 'Amaṅgalaprāya'. As a matter of fact, Nirveda born of Tattvajñāna is the greatest Maṅgala. Says Bhaṭṭa Gopāla in his gloss here :

"तत्त्वचिन्तायां तु निर्वेदस्य न किञ्चिदमङ्गलप्रायत्वम्, प्रत्युत
मङ्गलप्रायत्वमित्याह ।" T. S. S. Edn. K. Pra., p. 138.

This shows how trivial this argument for Śānta based on Maṅgalavāda is. Another difficulty in this argument of 'Maṅgala-Amaṅgala' is the question why there should be any Maṅgala when the enumeration of the Vyabhicārins begins. No doubt, there is the habit of Madhya-maṅgala among writers, but why should that Madhya-maṅgala be at the beginning of the Vyabhicārins? Another argument advanced by the advocates of Nirveda is that it is in the position of a lamp on the door-step, a Dehalidipa, shedding light on either side of the door. Being enumerated at the end of the eight Sthāyins and at the beginning of the Vyabhicārins, it has to be taken, according to the implied idea of Bhārata, that Nirveda among the Vyabhicārins must once be taken with preceding items, the Sthāyins, and then with the succeeding items, the Vyabhicārins. This is also an argument without weight. For there are other Vyabhicārins which also are Sthāyins, as for instance, Amarṣa which as Krodha is the Sthāyin of Raudra, and Viśāda which

as S'oka is the Sthāyin of Karuṇa. These are not brought to the front and enumerated at the beginning along with Nirveda.

Another possible objection to having Nirveda as Sthāyin also besides a Vyabhicārin is that a Bhāva which Bharata has definitely mentioned as a Vyabhicārin cannot be taken as a Sthāyin also. But to this the reply comes out that Bharata himself gives a hint, taking which it can be proved that the status of Sthāyitva, Vyabhicāritva and Sāttvikatva of the forty-nine Bhāvas are not names belonging only to those given under those names but that any of the forty-nine may, according to the circumstance, become any of the three. This is the pre-Abhinavagupta view of the nature of the forty-nine Bhāvas and the names Sthāyin, Vyabhicārin and Sāttvika. As a consequence of this view, there grew a tendency which expressed itself from the times of Rudraṭa and Lollaṭa up to the time of Bhoja, that Rasas are not eight or nine only, but forty-nine. The hint mentioned above and referred to by these theorists is contained in Bharata's text on the Vyabhicārins of Rati where he mentions Jugupsā, a Sthāyin, as one of the prohibited.

व्यभिचारिणश्चास्य आलस्यैग्रचजुगुप्सावर्जाः ।

Gaek. Edn., I, p. 307.

This means that Bharata himself suggests that Sthāyins may become Vyabhicārins and Vyabhicārins, Sthāyins. This view is stated as follows by Abhinava, as Pūrvapakṣa :

जुगुप्सां च व्यभिचारित्वेन शृङ्गारे निषेधन्मुनिः भावानां सर्वेषामेव
स्थायित्वसञ्चारित्वचिन्तनात्तावत्त्व (चित्तजत्त्व)¹ अनुभावत्वानि योग्यतोप-
निपत्तितानि शब्दार्थबलाकृष्टानि अनुजानाति । Abhi. Bhā., p. 334.

¹ Means Sāttvikatva.

Abhinava criticises this view. He does not accept the Nirveda born of Tattvajñāna as the Sthāyin of Sānta. If such Nirveda as is born of Tattvajñāna is the Sthāyin, it means that Tattvajñāna is the Vibhāva. The other Vibhāvas given, namely Vairāgya, Samādhi, etc., are not Vibhāvas strictly. If they are included as Vibhāvas because they are causes producing Tattvajñāna, they are really the causes of the cause. The cause of the cause is never called Vibhāva. Further, Nirveda itself is an aversion towards all objects and is not different from Vairāgya. Far from being the product of Tattvajñāna, Nirveda is one of the causes bringing about Tattvajñāna. For it is one having aversion to mundane things that strives after Mokṣa and attains Tattvajñāna. It is well-known that Mokṣa is directly attained through Tattvajñāna and it is not true to say that one attains Tattvajñāna first, then gets aversion and then attains Mokṣa. Isvarakṛṣṇa also says that Vairāgya is not the final stage preceding Mokṣa, that Vairāgya at best results only in Prakṛti-laya in the absence of Tattvajñāna. Tattvajñāna alone results in Mokṣa.

‘वैराग्यात् प्रकृतिलयः ।’ Sām. Kārikā, 45.

Says the Vṛtti of Gauḍapāda here:

यथा कस्यचिद् वैराग्यमस्ति, न तत्त्वज्ञानम्, तस्मादज्ञानपूर्वा-
द्वैराग्यात् प्रकृतिलयः । मृतः अष्टासु प्रकृतिषु प्रधानयुद्धयहक्कारतन्मात्रेषु
लीयते, न मोक्षः ॥

It may be said that Tattvajñāna strengthens Vairāgya and increases it. Patañjali also says that Vairāgya towards Guṇas results from Tattvajñāna (Puruṣakhyāti). Yoga Sūtra I, 16: तत्परं पुरुषल्यातेगुणवैतृष्ण्यम्. But Vyāsa, in his Bhāṣya

on this Sūtra, says that such Vairāgya is really Jñāna : ज्ञानस्यैव परा काश्चा वैराग्यम्. (Ānandāśrama Edn., p. 20.) Therefore it comes to Tattvajñāna strengthening and increasing itself from stage to stage. The result is there is no Nirveda as Sthāyin but only Tattvajñāna. It is the Sthāyin of Sānta.

Surely Bharata speaks in Ch. 7 (the Bhāvādhyaśaya), while describing Nirveda, of the Niveda that is born of Tattvajñāna. This Tattvajñāna or Samyagjñāna and the Nirveda born of it do not refer to Sānta Rasa and its Sthāyin but refer only to the ordinary and common Nirveda born on one realising that he has wasted his energies in a worthless cause through mistake, as in serving a miser who would not pay. दुष्टोऽनद्वान् etc. Such Nirveda can be a Bhāva only.

The advocate of Nirveda quotes now Akṣapāda against Patañjali. Akṣapāda, he states, says in his Nyāya Sūtra 1, i, 2 that the removal of Mithyājñāna, i.e. the appearance of Tattvajñāna, produces the destruction of Doṣa, i.e. produces Vairāgya. Thus Tattvajñāna-ja Nirveda or Tattvajñāna-ja Vairāgya is the Sthāyin. This Nirveda or Vairāgya is the final stage and not Tattvajñāna which is only one of the causes of Vairāgya. The reply to this is thus given in the Abhinavabhāratī: Surely Akṣapāda speaks of Vairāgya but who said Vairāgya is Nirveda? Nirveda is an attitude of aversion and a continued sadness and as such, is hardly identical with Vairāgya. Mokṣa, for which we are now postulating the Rasa (the Sānta), is a state of Kaivalya in which there is neither the sorrow nor the joy of this earth. Vairāgya is the cessation of Rāga and Dveṣa and is not identical with Nirveda. Even if we accept that Nirveda is Vairāgya, it does not follow from Gautama's words that Vairāgya or Nirveda is the Sthāyin of Sānta. According to the Sūtra of Gautama,

दुःखजन्मप्रवृत्तिदोषमिद्यज्ञानानासुक्तरोत्तरापाये तदनन्तरापायादपर्गः,

it is not the immediately preceding condition of Mukti. From Vairāgya, activity (Pravṛtti) must stop; from cessation of activity, birth must stop and when birth ends, misery flies away; when misery has fled, it is Mukti.

Lastly, there is no good reason why one should take so much trouble, qualify it as Nirveda born of Tattvajñāna and call it Vairāgya and stick to Nirveda. Such a cumbrous and elaborately described Nirveda is only another name for the simple S'ama which can be the Sthāyin of S'ānta.

Other views on the Sthāyin of S'ānta are also available in the Abhinavabhāratī. Certain writers

8. Utsāha. held *Utsāha*, the Sthāyin of Vīra, as the Sthāyin of S'ānta also. Abhinava says:

‘उत्साह प्रवास्य स्थायीत्यन्ये ।’ p. 269.¹

How did some writers come to hold Utsāha as the Sthāyin of S'ānta? Utsāha, as given by Bharata, is the Sthāyin of Vīra. It is said that there are three or four varieties of Vīra, Dānavīra and Dayāvīra being two of them. The variety named Dayāvīra as exhibited in the acts of sacrifice of Bodhisattvas and as dramatised by Harṣa in his Nāgānanda is very much akin to S'ānta. So much so that some antagonists of S'ānta say that there is no need for a ninth Rasa named S'ānta and that the situations in discussion come under Dayāvīra.

¹ तत्र शान्तस्य स्थायी ‘विस्मयशमा’ इति कैचित् पठितः । उत्साह एवास्य स्थायीत्यन्ये । जुगुप्सेति केचित् । सर्वं इत्येके । तत्त्वज्ञानजो निर्बोद्धस्य स्थायी... इत्यपरे ।”

Abhi. Bhā., Gaek. Edn., I, pp. 267-270.

जुगुप्सां स्थायिभावं तु शान्ते केचिद्भाषिरे । उत्साहमाहुरन्येऽन्ये शमम्, सर्वान् परे विदुः । निर्बद्धस्तत्त्वबोधोत्थः स्थायी शान्ते भवेदसौ ॥

Sāringadeva, Saṅgitaratnākara.

Nāgānanda is a Dayāvīra play. The Sthāyin of Dayāvīra, as of other Vīras, is Utsāha.¹ Further, the path to attain Mokṣa is one of strenuous effort and the yogin's fights and victories in the realm of the spirit have always been described in the image of heroism. (*Cf.* the description of Aja and Raghu in Canto VIII of the Raghuvamśa (S'ls. 19-23; from अनयत् प्रभुशक्तिसंपदा to इति शत्रुघु चेन्द्रियेषु च.) Subrahmaṇya Sudhīḥ explains at length in his commentary, the Praudha-prakāśa, on the Prabodha Candrodaya (Madras MS.), how Sāntarasa is portrayed in the play in the Samāsokti of Vīra. So it is perhaps that certain advocates of Sānta who were worried about finding a Sthāyin for Sānta from among the Bhāvas mentioned by Bharata, chose Utsāha. They intended to improve upon the position of those who held to Nirveda, who made the mistake of voting a Vyabhicārin to a Sthāyin's place and hence felt their position beset with many difficulties.

¹ In reply to these critics of Sānta who hold that there is no need for a new Rasa like Sānta when there is Dayāvīra, Abhinava says that Bharata gave only three varieties of Vīra, Dānavīra, Dharmavīra and Yuddhavīra and that one cannot create a new Vīra. Dayāvīra is only a new name for Sānta.

“नन्वेवं दयावीरो धर्मवीरो दानवीरो वा नासौ कथित् । शान्तस्यैवेदं नामान्तरकरणम् । तथा च सुनिः—

‘दानवीरं धर्मवीरं युद्धवीरं तथैव च ।
रसं वीरमपि प्राह ब्रह्मा त्रिविधसंभितम् ॥’

इत्यागमपुरस्सरं त्रैविध्यमेवाभ्यधात् ।” Locana, pp. 117-8.

Bhaṭṭa Gopāla, in his Kāvya Prakāśa-vyākhyā : pp. 139-140, T. S. S. :

“दयावीर इति शान्तस्यैव नामान्तरकरणम् , येन ‘दानवीरं युद्धवीरं धर्मवीरं तथैव च । रसं वीरमपि प्राह ब्रह्मा त्रिविधसंभितम् ॥’ इति त्रैविध्यमेवास्य सुनिना वीरस्याभ्यधायि ॥”

They had to resort to quibbling with auspiciousness-inauspiciousness, Dehalidipanyāya, etc. The sponsors of Utsāha, like those of Rati and Jugupsā to whom we shall come presently, had the advantage of fixing one of the eight Sthāyins themselves mentioned by Bharata as the Sthāyin of Sānta also. But then arose the problem : how could one Bhāva beget two Rasas ? The difficulty was overcome by accepting varieties of the same Sthāyin. It was even as Nirveda being made into a special species called Tattvajñāna-ja Nirveda, Nirveda born of the knowledge of Truth. Hāsa also has many varieties. Rati is divided into Sambhoga and Vipralambha.

The writers who held Utsāha as the Sthāyin of Sānta built on sand. They knew not what they were doing. The opponents at once undermined them by suggesting the inclusion of Sānta in Vīra. One of the main Pūrvapakṣas to Sānta is the possibility of its inclusion in one of the eight Rasas mentioned by Bharata. Ānanda mentions this objection and replies :

“ न तस्य वरेऽन्तर्भावः कर्तुं युक्तः । तस्य अभिमानमयत्वेन व्यवस्थापनात् । अस्य च अहङ्कारप्रशमैकरूपतया स्थितेः etc. ”

“ तयोश्च एवंविधविशेषसद्गावेऽपि यथैवं परिकल्प्यते, तद्वीरोद्द्रयोरपि तथा प्रसङ्गः । ” Dhva. Ā., pp. 177-8.

The Dasarūpākāvaloka says :

“ अन्ये तु वीरबीभत्सादौ अन्तर्भावं वर्णयन्ति । ”

The real position of the Bhāva called Utsāha is this : Utsāha closely attends upon Ahaṅkāra without which there cannot be any activity. No Rasa is possible without these two elements. Bhoja pursues this line and discovers his

Ahaṅkāra theory of Rasa. But according to the rule of predominance, Prādhānyanyāya, it is Vīrarasa to which this Utsāha is connected most. This Vīra is held to have four varieties, Yuddha, Dharma, Dāna and Dayā Viras. Of this Yuddhavīra is Vīra proper. Utsāha is however Sthāyin of the other three varieties also. This Utsāha is the very basis of all action and as such can be seen in some varieties of Sānta. Two such varieties are Dayāvīra and Dharmavīra which are really names of two aspects of Sānta. Sānta is a wider field ; it includes Dayā and Dharma but is not included in or exhausted by these two. Numerous are the religions and paths of action towards spiritual realisation. Why these two Viras of Dayā and Dharma only ? Dānavīra can be a form of Sānta. Dāna may stand for Tyāga also. त्यागेनैके अमृतत्वमानशुः. Even Yuddhavīra can be a form of Sānta : there are those who fight religious crusades for the defence of their faith. Similarly there can be a variety of Sānta called Pāṇḍityavīra which Jagannātha humorously introduces.¹ Study of texts,

¹ Rasagangādhara, K. M. edn., pp. 37-42. बस्तुतस्तु बहवो वीर-
रसस्य श्वारस्येव प्रकारा निष्पयितुं शक्यन्ते. (p. 51.) Jagannātha mentions besides the four old Viras, Satyavīra, Pāṇḍityavīra, Kṣamāvīra and Balavīra. The Mahābhārata mentions numberless varieties of this Vīra, while describing Dāna. Bhiṣma says in the Dānadharmaparvan in the Anusūśāna, SIs. 22-27.

श्राव बहुविधाः प्रोक्ताः तेषामर्थोस्तु मे शणु ।

यज्ञश्राव दमे श्रावः सल्यश्रास्तथापरे ।
युद्धश्रास्तथैवोक्ता दानश्रास्तथ मानवाः ॥
बुद्धिश्रास्तथैवान्ये क्षमाश्रास्तथा परे ।
सांख्यश्रास्तथ बहवो योगश्रास्तथा परे ॥
अरण्ये गृहवासे च त्यागे श्रास्तथा परे ।
आर्जवे च तथा श्रावः शमे वर्तन्ति मानवाः ॥

learning their true import and propagation of their teachings form part of Sānta-activities. These produce Pāñḍityavīra in the prophet who has to meet and win adversaries in debate. So also there is Kṣamāvīra which also Jagannātha points out. Kṣamā is a virtue of very great importance in Sānta. So Utsāha is not Sānta; Sānta comprehends many kinds of Utsāha. That is, several kinds of sublimating Utsāhas are Vyabhicārins in Sānta. Dayā-Utsāha, Dāna-Utsāha, etc. are very frequent and are intimately related Vyabhicārins in Sānta. Even the yogin who has realised Truth and has become, like God, Kṛtakṛtya and Avāptasamastakāma, has yet embodied existence in this world as Jīvanmukta and naturally, like God, he also stops not from untainting action for the sake of the world. The Lord says :

न मे पार्थस्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।

नानवास्मवास्तव्यं वर्त एव च कर्मणि ॥ etc. Bha. Gītā, III, 22-24.

Thus Utsāha of such selfless activities as in Dānavīra, Dayāvīra, Dharmavīra, etc. is an intimate accessory (and only an accessory) in Sānta. Says Abhinava :

“ स्वात्मनि च कृतकृत्यस्य परार्थघटनायामेव उद्धम इति उत्साहो-
ऽस्य परोपकारविषयेच्छाप्रयत्नरूपो दयापरपर्यायः अभ्यधिकोऽन्तरङ्गः । अत
एव तत् केचित् दयावीरत्वेन व्यपदिशन्ति, अन्ये धर्मवीरत्वेन । ”

Abhi. Bhā., Gaek. Edn., I, p. 338.

तैस्तैश्च नियमैश्चाता बहवः सन्ति चापे ।

वेदाभ्ययनश्चात्त्वा शरात्त्वाभ्यापने रताः ॥

गुह्याश्रूपया शहाः पितृश्रूपया पे ।

मातृश्रूपया शहा भैक्ष्यश्चास्त्वा पे ॥

अरण्ये गृहवासे च शरात्त्वातिथिपूजने ।

सर्वे यान्ति परान् लोकान् स्वकर्मफलनिर्जितान् ॥ Kumbakonam Edn.

There is a saying that for those who would have this world, there is no hope for the other.

9. Jugupsā. Only he who discards all mundane things can walk to salvation. For this, he must cultivate the feeling of disgust or loathsomeness towards the things of this world. This is the Bhāva of Jugupsā. Some hold this to be most important in S'ānta and propose it for the place of the Sthāyin.¹ 'जुगुप्सेति केचित्' Abhi. Bhā., Gaek. Edn., I, p. 262.

Bhaṭṭa Tauta has made some contribution to this Jugupsā and its relation to S'ānta. In S'ls. 97-102, Ch. VI, Bharata speaks of the varieties in each of the eight Rasas and here he says of Bibhatsa :

वीभत्सः क्षोभणः शुद्ध उद्वेगी स्यात् द्वितीयकः ।

विष्टाकृमिभिरुद्वेगी क्षोभणे रुधिरादिजः ॥ 101.

Bibhatsa is of two kinds, Kṣobhaṇa and Udvegī. But in the first line, there is an additional word *S'uddha*. Commentators took it as qualifying Kṣobhaṇa and they distinguished the Udvegī variety as Asuddha. But Bhaṭṭa Tauta said that Bibhatsa is of three kinds: Kṣobhaṇa, S'uddha and Udvegī. The Gaek. Edn. gives a reading here which has 'स्यात् द्वितीयकः' for 'स्यात् द्वितीयकः'. Tauta explains S'uddha Jugupsā as the disgust at the so-called pleasures of the world. Such Jugupsā is illustrated by poems of Vairāgya in which women and the like are denounced. This is a very powerful aid to Mokṣa.² When passions assail and evils tempt, Patañjali asks us to contemplate the other side of the pleasures, the attendant misery, etc., and begin to loathe them.

¹ Nirveda is very closely allied to this Jugupsā.

² Just as Nirveda which is born of Tattvajñāna becomes Maṅgala, Jugupsā for worldly objects become S'uddha.

‘रुधिरान्त्रादिदर्शनादो वीभत्सः (स) क्षोभणत्वाच्छुद्धः । यस्तु विष्टादिभ्यः स उद्गेगी हृदयं चलयति, सोऽशुद्धः, अशुद्धविभावकत्वात् ।

उपाध्यायस्त्वाह—वीभत्सस्त्वावत् विभावविशेषात् यत्र तु संसार-नाथ्यनायकरागप्रतिपक्षतया मोक्षसाधनत्वात् शुद्धः, यदाहुः—‘शौचात् स्वाङ्गजुगुप्सा’ योगसू० II. 40.) इति । तथा ‘वितर्कवाधने प्रतिपक्ष-भावनम्’ इति (योगसू० II. 33.) । तेन सोऽपि (वीभत्सोऽपि) परमार्थत-स्थिविध एव । ”

Abhi. Bhā., Gaek. Edn., I, p. 332.

But Tauta did not have the reading ‘स्यात् तृतीयकः’ for he interprets the text ‘स्याद् द्वितीयकः’. He says that though there are really three kinds, Bharata speaks of two, because of the rarity of persons having the S'uddha Jugupsā.

“द्वितीयक इत्यनेन तस्य दुर्लभत्वेव अप्राचुर्यं सूचयति । ”

ibid. P. 332.

So it is that some critics who do not want a separate Sānta say that, even as it is possible to include it in Vīra, it is possible to include it in Bibhatsa. The D. R. Avaloka says:

“अन्ये तु वीरबीभत्सादौ अन्तर्भावं वर्णयन्ति । ”

The reply to this is the same as to the argument which sought to include Sānta in Vīra. Just as Utsāha is a very prominent accessory of Sānta, Jugupsā also is. This S'uddha Jugupsā may be a prominent Vyabhicārin; but Sānta is not Jugupsātmaka. The Locana says:

“आदिग्रहणेन विषयजुगुप्सारूपत्वात् वीभत्सेऽन्तर्भावः शक्यते । सा त्वस्य व्यभिचारिणी भवति, न तु स्थायितामेति । ” P. 178.

The Abhinavabhārati says :

“केवलं यथा विप्रलम्भे औत्सुक्यम्, सम्भोगेऽपि वा ‘प्रेमासमासो-स्तवम्’ इति, यथा च रौद्रे औद्यम्, यथा च करुणवीरभयानकाद्भुतेषु निर्वेदधृतित्रासहर्षाः व्यभिचारिणोऽपि प्राधान्येनावभासन्ते तथा शान्ते जुगु-प्साद्याः, सर्वथैव रागप्रतिपक्षत्वात् ।” p. 338.

Another interesting view is that which holds the first Sthāyin, Rati, itself as the Sthāyin of Sānta 10. Rati. This view also arose out of the necessity to choose one of the Sthāyins mentioned by Bharata himself as the Sthāyin of Sānta also. This view also makes a fine approach to Sānta and is an appreciation of an aspect of the fundamental nature of Sānta. Truth whose realisation is salvation is of the nature of Self which is Ātman. It has to be realised by piercing the veil of things which are ‘Anātman’ and which shroud the Ātman. Things Anātman must be loathed and this loathing of Anātman led to the Jugupsā-view. The Rati-view is closely related to the Jugupsā-view; for when ‘Anātman’ is *loathed*, Ātman has to be *loved*. This love of Ātman, Ātmarati, is the Sthāyin of Sānta. When one realises Ātman everywhere, his Love floods the universe; Jugupsā then flies away; for there is none besides or beyond Ātman to be shunned then.

यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति ।

सर्वभूतेषु चाल्मानं ततो न विजुगुप्सते ॥

Like Suddha Jugupsā, this is Suddha Rati, a superior Love, distinct from the Rati of man for woman. Bhoja pursued this idea of Ātmarati and landed on the philosophical summit of the Sringāra theory of one Rasa.

ज्ञेयो रसः स रसनीयतया आत्मरक्तेः । S. Pra.

The Abhinavabhārati records the Rati-view thus :

तत्र अनाहतानन्दमयस्वात्मविषया रतिरेव मोक्षसाधनमिति सैव
शान्ते स्थायिनीति । यथोक्तम्—

‘यथात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।

आत्मन्येव च सन्तुष्टः तस्य कार्यं न विद्यते ॥’ इति (भ. गीता.)

Abhi. Bhā., Gaek. Edn., I, p. 335.

Further, Rati has this additional qualification for being the Sthāyin of Sānta, since the final state of Mokṣa is one of Ānanda and Self which is realised is itself of the form of Ānanda.

This Rati sails in the same boat as Utsāha and Jugupsā. Only it seems to be more intimate to Sānta, a Vyabhicārin of greater importance. Not only Ātma-rati, but Rati for a personal God, which is called Bhakti and is proposed as a separate Rasa, comes under Sānta. The Sānta has had a love-treatment at the hands of some poets and theorists.

‘अत एव ईश्वरप्रणिधानविषये भक्तिश्रद्धे स्मृतिमतिधृत्युत्साहानु-
प्रविष्टे अन्यथैवाङ्गमिति न तयोः पृथग्प्रस्त्वेन गणनम् ।’

Abhi. Bhā., Gaek. Edn., I, p. 340.

On the same grounds on which Utsāha, Jugupsā and Rati were proposed, the other Sthāyins can also be

11. Any one of the remaining Sthāyins. proposed as Sthāyins of Sānta. Only they have to be shorn of their ordinary Vibhāvas, etc. and made a superior and extra-ordinary variety (*Vicitra*) with Vibhāvas like S'ruta, etc. Any one of these eight *Vicitra* Sthāyins can be called the Sthāyin of Sānta. Abhinava says :

“अन्ये मन्यन्ते रत्यादय एवाष्टौ चित्तवृत्तिविशेषा उक्ताः । त
एव कथितविभावविविक्त(तया) श्रुताद्यलौकिकविभावविशेषसंश्रयाः विचित्रा
एव तावत् । ततश्च तन्मध्याद् एव अन्यतमोऽत्र स्थायी ।”

It is in accordance with this view that some hold a variety of Vīra, Dayā or Dharma, Jugupsa for the world called S'uddha Jugupsā and Rati towards the Self called Ātma Rati as the Sthāyins of S'ānta. Abhinava elaborates in his Pūrvapakṣa that others among the eight Sthāyins have equal claim to be the Sthāyin.

“एवं समस्तविषयं वैकृतं^१ पश्यतः, विश्वं च शोच्यं^२ विलोकयतः, सांसारिकं च वृत्तम् अपकारित्वेन^३ पश्यतः, सातिशयम् असंमोहप्रधानं वीर्यमाश्रितवतः, सर्वस्मात् विषयसार्थाद् विभ्यतः,^५ सर्वलोकस्पृहणीयादपि प्रमदादे: जुगुप्समानस्य,^६ अशूर्वस्वात्मातिशयलभात् विस्मयमानस्य,^७ मोक्षसिद्धिरिति हासादीनां विस्मयान्तानां स्थायित्वं निरूपणीयम् । न चैतन्मुनेः न संमतम् । यावदेव हि विशिष्टान् विभावान् परिगणयति रत्यादिशब्देन चशब्देन च तत्पकारानेन अन्यान् गृह्णते, तावदेव तद्वच्चितिरिक्त-अलौकिकहेतूपनतानां रत्यादीनामनुजानात्येव अपर्वाणविषयत्वम् ।

एवंवादिनां तु परस्परमेव विशारयतां एकस्य स्थायित्वं विशीर्यत एव । तदुपायभेदात्तस्य तस्य स्थायित्वमित्यप्युच्यमानं प्रत्युक्तमेव । स्थायिभेदेन प्रतिपुरुषं रसस्थाप्यानन्त्यापत्तेः । मोक्षैकफलत्वादेको रस इति चेत्, क्षयैकफलत्वे वीररौद्रयोरप्येकत्वं स्यात् । ”

Gaek. Edn., I, pp. 336-7 (Corrected).

It is often said that for the thinking man, the world is a comedy. Man's pursuit after trifles, his अस्थाने महत्वसम्भावना,

^१ Hāsa.

^२ S'oka.

^३ Krodha.

^४ Utsāha.

^५ Bhaya.

^६ Jugupsā.

^७ Vismaya.

produces laughter in those who know the real value of the things of the world. To the Yогin, man's action and sentiment appear as Karma-ābhāsa and Bhāva-ābhāsa. Says Bhaṭṭa Bhallatā in a fine verse :

एतत्स्य मुखात् कियत् कमलिनीपत्रे कणं पाथसः
यन्मुक्तामणिरित्यमंस्त स जडः शृण्वेतदस्मादपि ।
अङ्गुल्यग्रनखकियाप्रविलयिन्यादीयमाने शनैः
कुत्रोङ्गीय गतो हहेत्यनुदिनं निद्राति नान्तःशुचा ॥

So much on behalf of the importance of Hāsa in Sānta.

It is but a thin line that divides comedy from tragedy. To the feeling man, the same world is a tragedy. The Yогin pities the poor Samsārin, caught in the whirlpool of passion. Thus S'oka seems to dominate in Sānta. The seeking Yогin, the Yatamāna, who strives towards his goal, considers the world and its temptations as his enemy ; he gets angry at them and desires to do away with them. This attitude is Krodha and Raudra. The same attitude begets fear of the temptations from which the seeker desires to fly. This is Bhaya. He reads of or listens to an exposition of the greatness, the omniscience, omnipresence, blissfulness and other aspects of the nature of the Self and when he contemplates on this wonderful truth about his own Self, he is thrilled and struck with the wonders of the world of the Spirit. This is Vismaya. As explained already, he loathes even the socalled pleasures of the world and then Jugupsā forms the prominent attitude. In this manner, these seven Sthāyins can claim to be the Sthāyins of Sānta.

The very possibility of each or all of the eight Sthāyins being the Sthāyin of Sānta prevents any one of them being the settled Sthāyin of Sānta. It cannot also be held that,

according to circumstances, the Sthāyin varies in Sānta. A multi-sthāyinned Rasa is foreign to the theory of Rasa and is an impossibility. Many Sthāyins can only mean many Rasas. If by virtue of the unity of the object, viz., Mokṣa, a plurality of Sthāyins is accepted as resulting only in one Rasa, it can be pointed out that in view of both Vīra and Raudra resulting in the same end of the destruction of the enemy, Vīra and Raudra can be made into one Rasa. Therefore, neither any one nor all of the eight Sthāyins can be put forward as the Sthāyin of Sānta.

The real significance of this view however lies in another direction. It points to the fact that any or all of the other Sthāyins become, in their vicitra varieties, Vyabhicārins of Sānta and in their ordinary varieties the causes of Sānta. One may pass to Sāma from Rati or S'oka ; as a result of broken love, or the death of a beloved person, one may seek solace in S'ama. Asoka fought the Kalingas and passed from Vīra to Sānta. Therefore any of the eight Rasas or all of them can be the Uddipaka of Sānta. Therefore it is that Śāringadeva says : Sāma is present in all the Rasas.

शमः सर्वरसेष्वस्ति स्थैर्यत्वेऽन्यभिचार्यसौ । S'. R., VII, S'1. 3535
and Kallinātha comments upon this :

‘अयमर्थः—लोके शृङ्गारादिषु अष्टसु मध्ये यं कंचन रसमनुभवत्
एव पुंसो जन्मान्तरसुकृतविशेषवशात् शम उत्पद्यत इति तत्तद्रससम्बन्धात्
शमस्य सर्वरसेषु अस्तित्वम् इति । ’

The next view is a reply to the criticism of the above-

12. All the eight
Sthāyins together.

given view which proposed any one of the

eight Sthāyins as the Sthāyin of Sānta.

This view suggests that all the eight can be

considered as constituting together the Sthāyin, taking Sānta as a peculiar case.

“सर्वे इत्येके ।” Abhi. Bhā., Gaek. Edn., I, p. 269.

“अन्ये तु पानकरसवत् अविभागं प्राप्ताः सर्वे एव रत्यादयोऽत्र स्थायिनः इत्याहुः । चित्तवृत्तीनामयुगपद्मावात्, अन्योन्यं च विरोधात् यतदपि न मनोज्ञम् ।” *ibid.*, p. 332.

It is true that as Pūrvapakṣa, the whole of this complex world is involved in Sānta ; but all these form only Vyabhicārins. Says Abhinava :

“तत्त्वज्ञानलक्षणस्य च स्थायिनः समस्तोऽयं लौकिकालौकिकचित्त-वृत्तिकलापो व्यभिचारितामभ्येति ।” *ibid.*, p. 338.

Rasa is developed from one and only one Sthāyin ; if many Bhāvas appear, they can do so only as Vyabhicārins. The analogy of Pānakarasa must not be brought here. These Bhāvas contradict each other and cannot co-exist at the same time. How could they function together to produce a common Rasa ?

So, what is the real Sthāyin of Sānta ? Abhinava holds

13. Siddhānta : Atman, Ātmajñāna or Tattvajñāna. that Tattvajñāna or Ātmasvarūpa itself is the Sthāyin of Sānta. He briefly states it thus in his Abhinavabhāratī :

“कस्तर्द्धत्र स्थायी? उच्यते—इह तत्त्वज्ञानमेव तावन्मोक्षसाधनमिति तस्यैव मोक्षे स्थायिता युक्ता । तत्त्वज्ञानं च नाम आत्मज्ञानमेव ।”

“तेन आत्मैव ज्ञानानन्दादिविशुद्धर्थयोगी परिकल्पितविषयोपभोगरहितोऽत्र स्थायी ।” Gaek. Edn., I, p. 337.

Earlier also he says :

“ ततः त्रिवर्गात्मकप्रवृत्तिधर्मविपरीतनिवृत्तिधर्मात्मको मोक्षफलः
शान्तः । तत्र स्वात्मावेशेन रसचर्वणेत्युक्तम् । ” *ibid.* p. 269.

Tattvajñāna or knowledge of Ātman is the direct cause or is itself Mokṣa. Therefore Ātmajñāna or the very nature of the Soul or Self which is itself of the form of Knowledge and Bliss—Jñāna and Ānanda—is the Sthāyin. This Ātman is Sthāyin not in the same sense in which Rati, etc. are ; it is Sthāyin *par excellence*. It is the basis and the root of all other Sthāyins. It is upon the substratum of this ultimate Sthāyin that, as a result of sense-contacts with external objects of the world, the other eight Sthāyins are created. Behind Rati, Hāsa, etc. is the eternal Ātman. Rati and other Sthāyins rise and fall but Ātman is Sthāyitama ; Rati and the other Sthāyins become its Vyabhicārins. (Abhi. Bhā., p. 337.)

Therefore it is, says Abhinava, that Bharata mentions not this Sānta rasa and its Sthāyin, Ātman. For, it belongs to a higher plane and it would have been improper if Bharata had given it among Rati and the rest. It is the very basis of Rati, etc. which are not possible without it. Hence there is no need to specially mention what is undeniably implied.

अत एव पृथगस्य गणना न युक्ता । Abhi. Bhā., I, p. 337.

Bhaṭṭa Gopāla adds that Bharata abstained from indicating the Vibhāvas, etc. of Sānta, not because he did not accept this Rasa, but because of its super-mundane nature.

“ विभावाद्यप्रतिपादनं तस्य परमपुरुषार्थतया लोकयात्रातिकान्तत्वात् ॥ ”

T. S. S., Edn. K. pra. vyā, p. 139.

This answers also the objection that one should not go beyond the total number of the Bhāvas which is given by Bharata as forty-nine. Abhinava says that the sanctity of the number '49' is protected and that Bharata treats of Sānta by omission, by his eloquent silence.

“तेन आत्मैव ज्ञानानन्दादिविशुद्धर्घमयोगी परिकल्पितविषयोपभोग-रहितोऽत्र स्थायी । न चास्य स्थायितया स्थायित्वं वचनीयम् । रत्यादयो हि तत्त्वकारणान्तरोदयप्रलयोत्पदमाननिरुद्ध्यमानवृत्तयः कञ्चित्कालम् आपेक्षिकतया स्थायिरूपात्मभित्तिसंश्रयाः स्थायिन उच्यन्ते । तत्त्वज्ञानं तु सकलभावान्तरभित्तिस्थानीयं सर्वस्थायिभ्यः स्थायितमं सर्वा रत्यादिकाः चित्तवृत्तीः व्यभिचारीभावयन् निसर्गत एव सिद्धस्थायिभावभित्ति तत्र वचनीयम् । अत एव पृथगस्य गणना न युक्ता । न हि खण्डमुण्डयोर्मध्ये गोत्वभित्ति गण्यते । तेन एकान्नपञ्चाशङ्कावा इत्यव्याहृतमेव ।”

Abhi. Bhā., Gaek. Edn., I, p.-337.

As the permanent wall upon which Rati, etc. are formed, Ātman, the supreme Sthāyin, is necessarily implied. This mention by silence means not only its acceptance but its acceptance as the greatest Rasa.

Another reason why Bharata has not mentioned Sānta along with Rati, etc. is the difference between Ātmajñāna and other Sthāyins. Ātmajñāna is not relished by the same means or in the same manner as other Sthāyins. Since Ātmasvarūpa is usually seen as tinted by Rati, etc., the ordinary means of comprehension which comprehend Rati, etc. do not comprehend the Ātmasvarūpa. Further Bharata never attempted to give all the possible Sthāyins. He gave only those Sthāyins which are also Vyabhicārins; hence it is that he clubs them all together and speaks of them as the forty-nine Bhāvas.

That Sthāyin, Ātmajñāna, which is never a Vyabhicārin anywhere, is not mentioned at all by him. How could he, knowing as he did, its real nature?

All the above-given ingenuity and strain are the unavoidable corollary of the ancient method of commenting which never desired to go against the basic text and introduced new things only by securing for it the sanction of the basic text. The facts about the Rasa of Sānta itself which we gather from this discussion are :

1. Tattvajñāna or Ātmajñāna or Ātmasvarūpa or briefly the Ātman itself is the Sthāyin of Sānta.

2. It is like the wall; upon it are formed Rati, etc. which are 'Upādhis' of the pure self-illumined Spirit. Nourishment of the permanent, unconditioned and untarnished Spirit by the appropriate Vibhāvas, etc. will give the Sānta Rasa.

3. Though Rati etc. are Sthāyins compared to Nirveda etc., they are Vyabhicārins compared to the Ātmasthāyin, which is Sthāyitama.

“न चात्य आत्मस्वभावस्य व्यभिचारित्वम्, असंभवात्, अवैचिन्यावहत्वात्, अनौचित्याच्च । शम आत्मस्वभावः । ”

✓ This Ātmasvabhāva is called S'ama.¹

¹ Though Abhinava holds S'ama which is identical with Ātmasvabhāva as a Sthāyin for all time, the anonymous commentary on the Vyaktiviveka holds S'ama as appearing in the form of Vyabhicārin also in S'ringāra.

“स्थायिनामपि व्यभिचारित्वं भवति । यथा रतेऽत्रादिविषयायाः, हास्यस्य शङ्कारादौ, शोकस्य विप्रलम्भशङ्कारादौ शमस्य कोपाभिहतस्य प्रसादोद्गमादौ । ” T. S. S., Edn., pp. 11-12.

S'āringadeva also, who closely follows Abhinava, considers S'ama as a Vyabhicārin also. Perhaps Abhinava will reply to this

Abhinava advanced the above-given arguments for Sānta and its Sthāyin without resorting to the text of Bharata on Sānta found in some recensions. In this text, S'ama is given as the Sthāyin of Sānta.

अथ शान्तो नाम शपस्थायिभावात्मकः etc.

Abhinava has said that S'ama is only another name for Ātmasvabhāva. When one speaks of S'ama or Nirveda both of which are Cittavṛttis, one has to qualify them as a special and superior kind to make them the Sthāyin of Sānta. This qualification is unnecessary when Ātman itself is accepted as the Sthāyin. Rati etc. which contaminate the Ātman represent the disturbed or Vyutthita state of the Citta. The pure nature of the Spirit is like the white thread on which are hung coloured stones at intervals. By constant meditation and effort, the pure light within is seen. It is a state of bliss in a double degree, as Rasāsvāda and as the Āsvāda of the real Ātmavarūpa which is Ānanda.

The text on Sānta found in some recensions describes Sānta as the Prakṛti and Rati and other Bhāvas as its Vikāras. The latter rise and fall, appear and disappear on the Ātman. They merge in it.

न यत्र दुःखं न सुखं न द्रेषो नापि मत्सरः ।

समः सर्वेषु भूतेषु स शान्तः प्रथितो रसः ॥

भावा विकारा रत्याद्याः शान्तस्तु प्रकृतिर्मतः ।

विकारः प्रकृतेर्जातः पुनस्तत्रैव लीयते ॥

that just as there are two different Nirvedas, two different Tattvajñānas, there are two S'amas. The Nirveda illustrated by the verse कृष्ण दुर्घोऽनद्वान् etc. is only a Bhāva; it cannot be Tattvajñāna-jā Nirveda which alone is held by some as Sthāyin. See Abhi. Bhā., pp. 335-6 and 335. Similar in nature is the Vyabhicāri-Sama.

स्वं स्वं निमित्तमासाद्य शान्ताद्वावः प्रवर्तते ।
पुनर्निमित्तापाये च शान्त एवोपलीयते ॥

Therefore it is that Bharata, says Abhinava, treated of Sānta at the head of all the Rasas. Further the relish of all Rasas is Alaukika, shorn of all mundane associations, and hence *S'āntaprāya*. The bliss realised is akin to Brahmāsvāda which is Ātmāsvāda. Jagannātha pursued this line and said that Rasa is the manifestation of the light of Ātman itself when the obscuring element falls away. Poetry and Drama remove the bars and Ātman manifests itself.

“ वस्तुतस्तु वक्ष्यमाणश्रुतिस्वारस्येन भग्नावरणा चिदेव रसः । ”

Rasagaṅgādhara, p. 23.

V

THE TEXT OF THE ABHINAVABHĀRATI
ON THE SĀNTA RASA

IN this section, I am presenting the text of the Abhinava-bhārati on the Sānta Rasa. It would have been unnecessary to give this text here, if the text available in the Gaekwad Edition had not been so error-ridden. The text presented here by me is as corrected with the help of Professor Mm. S. Kuppuswami Sastriar. I give in the foot-notes the incorrect readings found in the MS. in the Madras Government Oriental MSS. Library with the letter 'M', and in the Gaekwad Edition with the letter 'G'!¹ There are still a few passages of which completely satisfactory reconstruction has not been possible. Pandit H. Sesha Aiyangar of the Kanarese Department of the Madras University placed at my disposal the readings in two MSS. of the Abhinavabhārati from Māngāv Koil, which belong to H. H. the Jiyar of Melkote. Some of the readings in these two Māngāv MSS. supported our reconstructions while many agreed with those found in the Gaek. Edition. Two of the Māngāv readings were definitely helpful and these are given, besides a few others, in the foot-notes with the letters 'A', 'B', 'C'.

¹ *Vide*, Nātya Sāstra, Gaek. Edn., Vol. I, pp. 333-42.

It is well known that Hemacandra, who reproduces whole sections from Abhinava, helps us a good deal in the task of reconstructing the text of the Abhinavabhāratī. The Sānta Rasa section in the Abhinavabhāratī is to be found, with the omission of some parts, on p. 68 (text and com.), pp. 80-87 (com.) and p. 96. (com.) of Hemacandra's Kāvyañusāsana. As pointed out in the foot-notes, Hemacandra supports the two Māngāv readings selected by me, towards the close of the section.

अभिनवभारत्यां

शान्तरसप्रकरणम्

ये पुनर्नेव रसा इति पठन्ति, तन्मते शान्तस्वरूपमभिधीयते ।
तत्र केचिदाहुः—शान्तः शमस्थायिभावात्मकः तपस्यायोगिसंपर्कादिभिः
विभावैरुत्पद्यते । तस्य कामकोधाद्यभावरूपैरनुभावैरभिनयः । व्यभिचारी
धृतिमतिप्रभृतिरिति ॥

एतदपरे न सहन्ते, शमशान्तयोः पर्यायत्वात्, एकान्नपञ्चाशद्वावा
इति संख्यात्यागात् । किञ्च विभावा ऋतुमाल्यादयः तत्समनन्तरभाविनि
शृङ्गारादावनुसन्धीयन्त इति युक्तम् । तपोऽध्ययनादयस्तु न शान्तस्य
^१समनन्तरहेतवः । तत्त्वज्ञानस्य ^२अनन्तरहेतव इति चेत् ^३पूर्वोदिततत्त्व-
ज्ञानेऽपि तर्हि प्रयोज्यतेति तपोऽध्ययनादीनां विभावता ^४त्यक्ता स्यात् ।

^१ M. and G. शमनस्य ये हेतवः

^२ M. अनन्तरहेतवः

^३ M. पूर्वोदिततत्त्वज्ञानेऽपि.

^४ G. युक्ता.

^१ कामाद्यभावोऽपि नानुभावः, शान्ताद्विपक्षादव्यावृत्तेः, अगमकत्वात्, प्रयो-
गासमवायित्वाच्च ; न हि चेष्टाव्युपरमः प्रयोगयोग्यः । सुसमोहादयोऽपि
हि निःश्वासोच्छ्वासपतनभूशयनादिभिः^२ चेष्टाभिरेवानुभाव्यन्ते^३ । धृति-
प्रभृतिरपि प्राप्तविषयोपरागः^४ कथं शान्ते स्यात् ? न चाकिञ्चित्करत्वमात्रेण
तत्त्वज्ञानोपाये व्युत्पाद्यन्ते^५ विनेयाः^६ । ^७ नैते परदुःखदुःखितमनसो
दृश्यन्ते^८ सम्यग्दर्शन ^९समावस्थां प्राप्ताः, अपि तु संसारे । तत्र शान्तो
रस इति ॥

अत्रोच्यते—यथा^१ इह तावत् धर्मादित्रितयम्, एव^{१०} मोक्षोऽपि
पुरुषार्थः शास्त्रेषु स्मृतीतिहासादिषु च प्राधान्येनोपायतो व्युत्पाद्यत इति
सुप्रसिद्धम् । यथा च कामादिषु समुचिताश्चित्तवृत्तयो रत्यादिशब्दवाच्याः
कविनटव्यापारेण आस्वादयोग्यताप्रापणद्वारेण तथाविधहृदयसंवादवतः सा-
माजिकान् प्रति रसत्वं शृङ्गारादित्या नीयन्ते, तथा मोक्षाभिधानपरम-
पुरुषार्थोचिता चित्तवृत्तिः किमिति रसत्वं^{११} नानीयत इति वक्तव्यम् । या
चासौ तथाभूता चित्तवृत्तिः सैवात्र स्थायिभावः । एततु चिन्त्यम्—किन्ना-

^१ M. कामाद्यनुभावः

^२ M. भूषणादिभिः

^३ M. अनुभाव्यते.

^४ M. and G. प्राप्तविषयोपभोगः

^५ G. तत्त्वज्ञानोपायः व्युत्पाद्यते.

^६ G. विनेये.

^७ G. चैते.

^८ G. मानसो दृश्यते.

^९ शमावस्थां is the reading in both the Māngāv MSS.

^{१०} यथा is omitted in M.

^{११} M. एव.

^{१२} M. रसत्वान्.

मासौ? तत्त्वज्ञानोत्थितो निर्वेद् इति केचित् । तथा हि—दारिद्र्यादि-प्रभवो यो निर्वेदः ततोऽन्य एव, हेतोस्तत्त्वज्ञानस्य वैलक्षण्यात् । स्थायि-सञ्चारिमध्ये चैतदर्थमेवायं पठितः¹, अन्यथा माङ्गलिको मुनिः तथा न पठेत् । जुगुप्सां च व्यभिचारित्वेन शृङ्गारे निषेधन्² मुनिर्भावानां सर्वेषामेव स्थायित्वसञ्चारित्वचित्ततत्त्वाजत्वं³ अनुभावत्वानि⁴ योग्यतोपनिपतितानि शब्दार्थवलाकृष्टानि⁵ अनुजानाति । तत्त्वज्ञानजश्च निर्वेदः स्थाय्यन्तरोपमर्दकः⁶ । भाववैचित्र्यसहिष्णुभ्यो रत्यादिभ्यो यः परमः⁷ स्थायिशीलः, स एव किल स्थाय्यन्तराणामुपमर्दकः ॥

इदमपि पर्यनुज्ञते—तत्त्वज्ञानजो निर्वेदोऽस्य⁸ स्थायीति वदता तत्त्वज्ञानमेवात्र विभावत्वेन उक्तं स्यात् । वैराग्यसबीजादिषु⁹ कथं विभावत्वम्? तदुपायादिति चेत् कारणकारणेऽयं विभावताव्यवहारः, स चाति-प्रसङ्गावहः । किञ्च निर्वेदो नाम सर्वत्रानुपादेयताप्रत्ययो वैराग्यलक्षणः, स च तत्त्वज्ञानस्य प्रत्ययोपयोगी । विरक्तो हि तथा प्रयतते, यथास्य तत्त्व-

¹ M. परितः:

² M. निषेधम्.

³ M. reads चिन्ततात्तापत्व and G. चिन्तनात् तावत्व. Both mean little. We must have a word here to mean सात्त्विकत्व. All writers from Bharata explain Sattva as Manas and therefore चिन्ततात्तापत्व, however much uncouth the word may be, is suggested as standing here to mean सात्त्विकभाव. Unfortunately, Hemacandra's epitome of this passage (p. 68, com.) does not have this word.

⁴ M. and G.—अनुभावस्थत्वात् नियोग्यतोपनिपतिता निःशब्दवलाकृष्टा.

⁵ G. वा नानुजानाति ; M. ननु जानाति.

⁶ M. उपमर्दकभाव etc.

⁷ M. and G. परमस्थायिशीलः

⁸ M. and G. व्यवस्थायीति.

⁹ G. and Hemacandra, वैराग्यबीजादिषु.

ज्ञानमुत्पद्यते ; तत्त्वज्ञानाद्वि॒ मोक्षः, न तु तत्त्वं ज्ञात्वा निर्विद्यते, निर्वेदाच्च
मोक्ष इति । ‘वैराग्यात् प्रकृतिलयः’ (ई. कृ. साहूचकारिका—४५) इति
हि तत्रभवन्तः । ननु तत्त्वज्ञानिनः सर्वत्र दृढतरं वैराग्यं दृष्टम् । तत्रभवद्विद्वि-
रप्युक्तम्—‘तत्परं पुरुषस्व्यातेर्गुणवैतृप्यम्’ (योगसूत्रम्—१. १३) इति ।
भवत्येवम् ; ‘तादृशं तु वैराग्यं ज्ञानस्थैव परा काष्ठा’ इति भुजङ्गविभुनैव*
भगवताभ्यधायि । ततश्च तत्त्वज्ञानमेवेदं तत्त्वज्ञानमालया परिपोष्यमाण-
मिति न निर्वेदः स्थायी ; किन्तु तत्त्वज्ञानमेव स्थायी भवेत् । यतु व्यभि-
चारित्यास्त्व्यानावसरे वक्ष्यते तत्त्विकालविभ्रमविप्रलब्धस्योपादेयत्वनिवृत्तये
यत्सम्यज्ञानम् , यथा—

वृथा दुर्घोऽनङ्गवान् स्तनभरनता गौरिति परं
परिष्वक्तः पण्डो युवतिरिति लावण्यरहितः ।
कृता वैदूर्यांशा विकचिकिरणे काचशक्ले
मया मूढेन त्वां कृपणमगुणज्ञं प्रणमता ॥

इति तत्त्विर्वेदस्य खेदरूपस्य ^विभावत्वेन ; एतच्च तत्रैव वक्ष्यामः ॥

ननु मिथ्याज्ञानमूलो विषयगन्धः तत्त्वज्ञानात् प्रशास्यतीति दुःख-
जन्मसूत्रेण अक्षपादपादैः भगवद्विद्विः मिथ्याज्ञानापचयकारणं¹ तत्त्वज्ञानं
वैराग्यस्य दोषापायलक्षणस्य कारणमुक्तम् । ननु ततः किम् ? ननु वैराग्यं
निर्वेदः ? क एवमाह ? निर्वेदो हि शोकप्रवाहप्रसररूपश्चित्तवृत्तिविशेषः ।
वैराग्यं तु रागादीनां प्रध्वंसः । भवतु वा वैराग्यमेव निर्वेदः । तथापि तस्य

* Not by Patañjali, but by Vyāsa in this Bhāṣya. (Ānand-
āśrama Edn., p. 20.)

¹ This is read as भावत्वेन in one of the two Māngāv MSS.
Both M. and G. have विभावत्वेन. Hemacandra also reads only
विभावत्वेन. (p. 81, K. Anu. vyā.)

¹ M. and G. कारणतत्त्वज्ञान.

स्वकारणवशात् मध्यभाविनोऽपि न मोक्षे साध्ये सूत्रस्थानीयता^१ प्रत्यपादि आचार्येण । किञ्च तत्त्वज्ञानोत्थितो निर्वेद इति शमस्यैवेदं निर्वेदनाम कृतं स्यात् । शमशान्तयोः पर्यायत्वं तु हासहास्याभ्यां व्याख्यातम्; ^२ सिद्ध-साध्यतया, ^३ लौकिकालौकिकत्वेन साधारणासाधारणतया च वैलक्षण्यं शमशान्तयोरपि सुलभमेव । तस्मान्न निर्वेदः स्थायीति ॥

अन्ये मन्यन्ते रत्यादय एवाष्टौ चित्तवृत्तिविशेषा उक्ताः । तत एव कथितविभावविविक्तश्रुताद्यलौकिकविभावविशेषसंश्रयाः विचित्रा एव तावत् । ततश्च तन्मध्यादेव अन्यतमोऽत्र स्थायी । तत्र अनाहतानन्दमयस्वात्मविषया रतिरेव मोक्षसाधनमिति, सैव ^४ शान्ते स्थायिनीति । यथोक्तम्—

यश्चात्मरतिरेव स्यात् आत्मतृपश्च मानवः ।

आत्मन्येव च सन्तुष्टः तस्य कार्यं न विद्यते ॥ (गीता. ३-१७.)

इति । एवं समस्तविषयं वैकृतं पश्यतः, विशं च शोच्यं विलोकयतः, सांसारिकं च वृत्तान्तम् अपकारित्वेन पश्यतः, सातिशयमसम्मोहप्रधानं वीर्यम्^५ आश्रितवतः, सर्वस्मात् विषयसार्थाद् विभ्यतः,^६ सर्वलोकस्पृहणीयादपि प्रमदादेः जुगुप्समानस्य, ^७ अपूर्वस्वात्मातिशयलाभात् विस्मयमानस्य मोक्षसिद्धिरिति ^८ रतिहासादीनां विस्मयान्तानाम् अन्यतमस्य स्थायित्वं

^१ M. ल्यपादाचारिव; G. ल्यपादाचारिव.

^२ M. and G. सिद्धं साध्यते.

^३ M. and G. यदलौकिकत्वेन.

^४ M. and G. आनन.

^५ M. and G. शार्क्रे.

^६ M. and G. विनियम्.

^७ M. and G. वाह्यतः.

^८ M. and G. पूर्वस्वात्म.

^९ रति is omitted in M. and G.

निरूपणीयम् । न चैतन्मुनेर्न सम्मतम् । यावदेव हि विशिष्टान् 'भावान् परिगणयति^१ रत्यादिशब्देन चशब्देन च तत्प्रकारानेव अन्यान् सङ्गृहीते, तावदेव तद्वच्चतिरिक्तालौकिकहेतुपनतानां रत्यादीनामनुजानात्येव अपवर्गविषयत्वम् । एवंवादिनां तु परस्परमेव^२ विशारयताम् एकस्य स्थायित्वं विशीर्यत एव । तदुपायमेदात् तस्य तस्य स्थायित्वमित्यप्युच्यमानं प्रत्यक्षमेव^३ । स्थायिमेदेन प्रतिपुरुषं रसस्याप्यानन्यापत्तेः^४ । मोक्षैकहेतुत्वाद् एको रस इति चेत्, 'क्षयैकफलत्वे वीररौद्रयोरप्येकत्वं स्यात् ॥

अन्ये तु पानकरसवदविभागं प्राप्ताः सर्व एव रत्यादयोऽत्र स्थायिन इत्याहुः । चित्तवृत्तीनामयुगपद्मावात्, अन्योन्यं च विरोधाद् एतदपि न मनोज्ञम् ॥

कस्तर्थंत्र स्थायी ? उच्यते—इह तत्त्वज्ञानमेव तावन्मोक्षसाधनमिति तस्यैव मोक्षे स्थायिता युक्ता । तत्त्वज्ञानं च नामात्मज्ञानमेव । आत्मनश्च व्यतिरिक्तस्य विषयस्यैव^५ ज्ञानम्; परो श्वेतमौत्तमा अनात्मैव स्यात् । विपश्चितं चैतदस्मद्गुरुभिः । अस्माभिश्चान्यत्र वितन्यत इति इह नातिनिर्बन्धः कृतः । तेन आत्मैव ज्ञानानन्दादिविशुद्धधर्मयोगी परिकल्पितविषयोपभोगरहितोऽत्र स्थायी । न चास्य स्थायितया स्थायित्वं वचनीयम् ।

^१ M. and G. विभावान्.

^२ M. and G. परिगणयत्यादिशब्देन च तत्प्रकारानेव.

^३ M. and G. विचारयतां.

^४ M. and G. प्रयुणमेव.

^५ M. and G. आपत्तौ.

^६ M. क्षमैक० ; G. क्षामैक०.

^७ M. व्यतिरिक्तस्योदयस्यैव ज्ञानम् ; G. व्यतिरिक्त इन्द्रियस्यैव ज्ञानं,

^८ M. and G. आत्मनात्मैव.

रत्यादयो हि तत्त्वकारणान्तरोदयप्रलयोत्पद्यमाननिरुद्ध्यमानवृत्तयः कञ्चित्
कालम् ^१आपेक्षिकतया स्थायिरूपात्मभित्तिसंश्रयाः ^२सन्तः स्थायिन इति
उच्यन्ते । तत्त्वज्ञानं तु सकलभावान्तरभित्तिस्थानीयं सर्वस्थायिभ्यः
स्थायितमं सर्वा ^३रत्यादिकाः चित्तवृत्तीः ^४व्यभिचारीभावयन् ^५निसर्गत एव
सिद्धस्थायिभावमिति ^६तत्र वचनीयम् । अत एव पृथगस्य गणना न
युक्ता । न हि खण्डमुण्डयोर्मध्ये तृतीयं गोत्वमिति गण्यते । तेन एकान्न-
पञ्चशङ्खावा इत्यव्याहतमेव । अस्यापि कथं न ^७पृथगणनेति चेत् पृथग्
^८आस्वादयोगादिति ब्रूमहे । न हि रत्यादय इवेतरासंपृक्तेन वपुषा
तथाविषमात्मरूपं लौकिकप्रतीतिगोचरः ^९ । स्वगतमपि अविकल्परूपं
व्युत्थानावसरेऽनुसन्धीयमानं चित्तवृत्त्यन्तरकल्पमेवावभाति ॥

भासतां वा लोके तथा । तथापि न संभवन्मात्रस्थायिनां गणनम्,
रसेषुक्तेषु अनुपयोगात् ; अपि तु व्यभिचारित्वेन ^{११} लक्षणीयत्वं विज्ञायते,
नेतरथा ^{१२} । तथा ह्येकान्नपञ्चशङ्खावैरिति एतत्प्रधट्टकोपपत्तिः । न चास्यात्म-

^१ M. विश्वमान.

^२ M. आपेक्षिकतया

^३ M. G. and Hemacandra omit सन्तः:

^४ Māṅgāv रत्यादिकाः स्थायिचित्तवृत्तीः So also Hemacandra.

^५ M. वृत्ति.

^६ M. भावयन्ति सर्गतः:

^७ M. and G. तन्त्रवचनेन.

^८ M. and G. omit न.

^९ M. and G. आस्वादयोगात्.

^{१०} M. असंहेतेन.

^{११} G. गोचरम्.

^{१२} M. व्यभिचारित्वात् ; G. व्यभिचारिलक्षणीयत्वम्.

^{१३} G. नेति.

स्वभावस्य^१ व्यभिचारित्वम्; असम्भवात्, अवैचित्र्यावहत्वात्, अनौचित्याच्च। शम आत्मस्वभावः; स शमशब्देन^२ मुनिना व्यपदिष्टः। यदि तु स एव शमशब्देन व्यपदिश्यते, निर्वेदशब्देन वा, तत्र कथिद्घाषः,^३। केवलं शमश्चित्तवृत्त्यन्तरं^४ निर्वेदोऽपि दारिद्र्यादिविभावान्तरो-स्थितनिर्वेदतुल्यजातीयः स^५ भवति। तज्जातीय एव हेतुभेदेऽपि तद्रूप-देश्यो रतिभयादिरिव^६। तदिदमात्मस्वरूपमेव तत्त्वज्ञानं^७ शमः, तथा च यत्कालुष्योपरागविशेषा एवात्मनो रत्यादयः; तदनुगमेऽपि^८ शुद्धमस्य रूपम् अव्यवधानसमाधिबलाद्^९ अधिगम्य, व्युत्थानेऽपि^{१०} प्रशान्तता^{११} भवति। यथोक्तम् ‘प्रशान्तवाहितासंस्कारात्’ (यो० सू० ३. १०) इति। तत्त्वज्ञानलक्षणस्य च स्थायिनः समस्तोऽयं लौकिकालौकिकचित्त-वृत्तिकलापो व्यभिचारितामभ्येति। तदनुभावा एव च यमनियमाद्युपकृता^{१२} अनुभावाः^{१३} उपाङ्गाभिनयाद्यायत्रये च ये स्वभावाभिनया वक्ष्यन्ते। अत

^१ M. and G. व्यभिचारित्वसंभवात्.

^२ M. and G. समात्मस्वभावस्य दमशब्देन.

^३ M. and G. भावः.

^४ M. and G. चित्तवृत्त्यन्तम्.

^५ M. and G. न.

^६ M. and G. भयादिभिरेव.

^७ M. and G. शमता च.

^८ G. विशुद्धम्.

^९ M. and G. अधिशश्य.

^{१०} M. and G. प्रशान्तिता.

^{११} M. and G. भवन्ति.

^{१२} G. अनुकृताः

^{१३} M. अनुभावात् उपाङ्गाभिनयस्य . . . ध्यायत्रये; G. उपाङ्गाभिनयस्य (आङ्गिका) ध्यायत्रये.

एते एतद्विषया एव । अयमेव हि स्त्रभावः । विभावा अपि^१ परमेश्वरानु-
ग्रहप्रभृतयः, ^२प्रक्षयोन्मुखाश्च रत्यादयोऽत्रास्वाद्याः । केवलं यथा विप्रलम्बे
औसुक्यम्, सम्भोगेऽपि वा 'प्रेमासमासोत्सवम्' इति, यथा च रौद्रे
औग्रचम्, यथा च करुणवीरभयानकाद्युतेषु निर्वेदधृतिं^३त्रासहर्षाः व्यभि-
चारिणोऽपि प्राधान्येन अवभासन्ते, तथा 'शान्ते जुगुप्साद्याः सर्वथैव
रागप्रतिपक्षत्वात् । तथा हि महाव्रते ^४नृकपालादिधारणम्, ^५असुभार्या-
दिसमुदायादिविस्तारसंक्षेपातिकर्मीकृतिर्हि धर्मेः? जुगुप्साहेतुत्वेनैव निजा-
भ्यज्ञनं^६ च देवरात् पुत्रजन्मनि^७ उपदिष्टम् । स्वात्मनि च कृतकृत्यस्य
परार्थघटनायामेवोद्यम इति उत्साहोऽस्य परोपकारविषयेच्छाप्रयत्नरूपो दया-
परपर्यायोऽभ्यधिकोऽन्तरङ्गः । अत एव ^८एतद्वयभिचारिबलात् केचिद्
दयावीरत्वेन व्यपदिशन्ति, अन्ये धर्मवीरत्वेन ॥

ननूत्साहोऽहङ्कारप्राणः शान्तस्त्वहङ्कारशैथिल्यात्मकः^९ । व्यभिचा-
रित्वं हि विरुद्धस्यापि^{१०} न नोचितम्, रताविव निर्वेदादेः । 'शय्या
शाद्वलम्'^{११} (नागा० ४. २) इत्यादौ हि परोपकारकरणे द्युत्साहस्यैव प्रकर्षो

^१ M. and G. कथम् additional.

^२ M. कृक्षयोश्च रत्यादयः

^३ M. निर्वृतिः

^४ M. and G. न जुगुप्सायां द्वैविध्यात्मकः

^५ M. and G. महाव्रतेन.

^६ This bit both in M. and G. is very corrupt and suitable emendation was very difficult to be found. Unfortunately, Hemacandra's epitome of this portion does not contain this passage. (p. 81.)

^७ M. निजाभ्यनम्; G. निजाभ्यर्हणम्.

^८ M. and G. पुत्रजन्माशुपदिष्टम्.

^९ G. तत्केचित्; M. Gap.

^{१०} M. and G. शैथिल्यात्.

^{११} G. and Hema. नानुचितम्.

लक्ष्यते । न तु^१ उत्साहशून्या काचिदप्यवस्था^२; इच्छाप्रयत्नव्यतिरेकेण पांषाणतापत्तेः । यत एव च^३ परिवृष्टपरावरत्वेन^४ स्वात्मोद्देशेन कर्तव्यान्तरं नावशिष्यते । अत एव शान्तहृदयानां परोपकाराय शरीरसर्वस्वादिदानं न शान्तविरोधि । ‘आत्मानं गोपायेत्’ इत्यादिना द्विकृतकृत्यविषयं शरीर^५-रक्षणमुपदिश्यते, सन्न्यासिनां ‘तद्रक्षादितात्पर्याभावात् । तथा हि—

‘धर्मार्थकाममोक्षाणां प्राणाः संस्थितिहेतवः ।

तान्निम्रता किं न हतं रक्षता किं न रक्षितम् ॥’ इति

सुप्रसिद्धचतुर्वर्गसाधकत्वमेव देहरक्षाया निदानं दर्शितम् । कृतकृत्यस्य जलेऽमौ श्वभे वा पतेदिति सन्न्यासित्वे श्रवणात् । तद्यथाकथचित् त्यज्यं शरीरम् । यदि परार्थं त्यज्यते तत् किमिव न संपादितं भवति? जीमूत-वाहनादीनां न “यतित्वमिति चेत्, किं तेन नः? तत्त्वज्ञानित्वं तावदवश्यमस्ति । अन्यथा देहात्ममानिनां देह एव सर्वस्वभूते धर्माद्यनुदेशेन परार्थं त्यागस्य “असम्भाव्यत्वात् । युद्धेऽपि हि न वीरस्य देहत्यागायोद्यमः^६,
^७परावजयोद्देशेनैव प्रवृत्तेः । भृगुपतनादावपि शुभतरदेहान्तरसंपिपादयिष्वाधिकं विजूम्भते । तत् स्वार्थानुदेशेन परार्थसम्पत्त्यै यथचेष्टितं देहत्याग-

^१ M. and Hema. तु

^२ M. अव्यवस्थावी.

^३ च is omitted in M. and G.

^४ M. परापरत्वेन ; G. and Hema. परम्परत्वेन.

^५ M. भूताम् ; लक्षणम्.

^६ M. तद्रक्षादि.

^७ M. G. and Hema. नयतत्त्वम्.

^८ M. and G. असम्भवात्.

^९ M. युद्धे विद्वनशरीरस्य त्यागोद्यमः ; G. युद्धेऽपि हि न शरीरस्य त्यागायोद्यमः

^{१०} M. पराजय० ; G. परपराजय०.

र्पयन्तमुपदेशदानादि तत्रदलब्धात्मतत्त्वज्ञानानामसम्भाव्यमेवेति । तेऽपि
तत्त्वज्ञानिनः । 'ज्ञानिनां सर्वाश्रमेषु मुक्तिरिति स्मृतिषु श्रुतिषु च ।
यथोक्तम्—

'देवार्चनरतस्तत्त्वज्ञाननिष्ठोऽतिथिप्रियः ।

श्राद्धं^१ कृत्वा ददद् द्रव्यं गृहस्थोऽपि हि मुच्यते ॥' इति ।

केवलं 'परार्थभिसन्धिजात् धर्मात् परोपकारात्मकफलत्वेनैव अभिसंहितात्
पुनरपि देहस्य तदुचितस्यैव प्रादुर्भावो बोधिसत्त्वादीनां तत्त्वज्ञानिनामपि ॥

दृष्टः अङ्गेष्वपि^२ विश्रान्तिलाभः, स्वभावौचित्यात्, यथा रामस्य
वीराङ्गे^३ पितुराज्ञां पालयतः । एवं शृङ्गाराद्यङ्गेष्वपि मन्तव्यम् । 'अत
एव शान्तस्य स्थायित्वेऽपि अप्राधान्यम् । जीमूतवाहने त्रिवर्गसम्पत्तेरेव
परोपकृतिप्रधानायाः फलत्वात् । अनेनैवाशयेन नाटकलक्षणे वक्ष्यते—
'ऋद्धिविलासादिभिर्गुणैः' (19-11) इति । अनेन हि ऋद्धिविलास^४-
प्रधानमर्थकामोत्तरं सर्वे चरितं सकललोकहृदयसंवादसुन्दरप्रयोजनं नाटके
निवेशयितव्यमित्युक्तम् । एतच्च तत्रैव वर्णयिष्यामः । अनेनैव चाशयेन न
शान्ते कश्चन मुनिना जात्यङ्गको विनियोक्त्यते (Vide Ch. 29 S'ls. 1-4)
तेन जात्यङ्गविनियोगाभावात् तदसत्त्वमिति प्रत्युक्तम् ॥

^१ G. तत्त्वज्ञानिनाम्.

^२ M. श्रद्धी चरेदविद्यावित्.

^३ M. परार्थो हि सन्धिजात्.

^४ दृष्टः अङ्गेष्वपि is not found in M.

^५ M. and G. वीराङ्गम्.

^६ M. एत एव.

^७ M. विशालादिभिः.

^८ M. विशाल.

अन्ये तु, 'जीमूतवाहनस्ते पुत्रत्राता भविष्यति' (नागा० ४-९) इति शरणार्थिनीं वृद्धामेव त्रातवान्। शक्तिश्वास्य न काचित्। परहिंसा च न काचिदित्येवमाहुः। तच्चानुमतमेव; न हि बोधिसत्त्वानां पुनः^१ अभ्युत्थानात्मकजीवितमभिसन्धानानुप्रविष्टं शक्तिश्वेदिति। न च काक-तालीयवृत्त्या शास्त्रमुपदिशति। तत् सिद्धं दयालक्षणो द्युत्साहोऽत्र प्रधानम्। अन्ये तु व्यभिचारिणो यथायोगं भवन्तीति। यथोक्तम् 'तच्छिल्द्रेषु प्रत्य-यान्तराणि संस्कारेभ्यः' (यो० सू० ४. २७) इति। अत एव निश्चेष्टत्वा-दनुभावाभाव इति प्रत्यक्तम्। यदा तु पर्यन्तभूमिकालैमेऽनुभावाभावः, तदास्य अप्रयोज्यत्वम्, रतिशोकादावपि पर्यन्तशायाम् अप्रयोगस्य युक्त-त्वात्। हृदयसंवादोऽपि तथाविधतत्त्वज्ञानबीजसंस्कारभावितानां भवत्येव; यद्वक्ष्यति "मोक्षे चापि विरगिणः" (अध्यायः २७—क्षो. ५९) इति। सर्वस्य 'न सर्वत्र हृदयसंवादः, भयानके वीरप्रकृतेरभावात्। ननु तादृशि प्रयोगे वीरस्य क आस्वादः। उच्यते—यत्राय^२ निबध्यते, तत्रावश्यं पुरुषार्थोपयोगिनि शृङ्गारवीराधन्यतममस्येव। तन्निष्टस्तेषामास्वादः। यत्रापि प्रहसनादौ हास्यादेः प्रधानता तत्राप्यनुनिष्पादिरसान्तरनिष्ठ एवा-स्वादः'^३। 'भिन्नभिन्नाधिकार्यास्वादोदेश एव रूपकमेदचिन्तने निमित्त-मिति केचित् ॥

^१ M. जीमूतवाहन कहते; G. जीमूतवाहनः कहते.

^२ M. and G. पुनरप्युत्थान०

^३ M. ला हेतुभावाभावः; G. लाभे तु भावाभावः

^४ M. इत्यत्र; G. स्वित्यत्र.

^५ M. यत्रेयं; G. यत्रेयं(दं.)

^६ G. अनुनिष्पादित०

^७ M. and G. आस्वाद०

^८ M. and G. भिन्नभिन्नाधिकार्यं . . . धिकादेऽप्युदेशे दैवस्थकमेदचिन्तनं निमित्त-मिति केचित् ।

तस्मादस्ति शान्तो रसः । तथा च चिरन्तनपुस्तकेषु ‘स्थायि-
भावान् रसत्वमुपनेष्यामः’ इत्यनन्तरं शान्तो नाम शमस्थायिभावात्मक
इत्यादिशान्तलक्षणं पठ्यते । तत्र सर्वरसानां शान्तप्राय एवास्वादः^१, विष-
येभ्यो विपरिवृत्त्या । तन्मुख्यतालाभः^२ केवलं वासनान्तरोपहित इति ।
अत्र सर्वप्रकृतित्वाभिधानाय पूर्वमधिधानम् । लोके च पृथक् पृथक् सा-
मान्यस्य न गणनमिति स्थाय्यस्य पृथक्^३ नोक्तः । सामान्यमपि तु विवे-
चकेन पृथगेव गणनीयमिति विवेचकाभिमतसामाजिकास्वादलक्षणप्रतीति-
विषयतया स पृथग्भूत एव । इतिहासपुराणाभिधानकोशादौ च नव रसाः
श्रूयन्ते, श्रीमत्सिद्धान्तशास्त्रेष्वपि । तथा ओक्तम्—

“ अष्टानामिह देवानां शृङ्गारादीन् प्रदर्शयेत् ।

मध्ये च देवदेवस्य शान्तं रूपं प्रदर्शयेत् ॥ ”

तस्य च वैराग्यसंसारभीरुतादयो विभावाः । स हि तैरूपनिबद्धैर्विज्ञायते ।
मोक्षशास्त्रचिन्तादयोऽनुभावाः । निर्वेदमतिस्मृतिधृत्यादयो व्यभिचारिणः ।
अत एव ईश्वरप्रणिधानविषये भक्तिश्रद्धे स्मृतिमतिधृत्युत्साहानुप्रविष्टेऽन्यथै-
वाङ्गमिति न तयोः पृथग्रसत्वेन गणनम् । अत्र सङ्ग्रहकारिका—

मोक्षाध्यात्मनिमित्तस्तत्त्वज्ञानार्थेहेतुसंयुक्तः ।

निःश्रेयसर्वमयुतः शान्तरसो नाम विज्ञेयः ॥

विभावस्थाय्यनुभावयोगः क्रमात् विशेषणत्रयेण दर्शितः ।

^१ There is a न here in M. and G.

^२ M. and G. लाभात्.

^३ M. युक्तः

* M. उत्साहान्यनुप्रविष्टेभ्यः; G. उत्साहादनुप्रविष्टेभ्यः

स्वं स्वं निमित्तमादाय शान्तादुत्पद्यते रसः ।

पुनर्निमित्तापाये तु शान्त एव प्रलीयते ॥

इत्यादिना रसान्तरप्रकृतित्वमुपसंहृतम् ॥

यत्तु डिमे हास्यशृङ्गारपरिहारेण पद्मसत्त्वं च बद्ध्यते, तत्रायं भावः ।

‘दीप्तरसकाव्ययोनिः’ (xxviii. 83). इति भाविना लक्षणेन रौद्रप्रधाने तावह्निमे तद्विरुद्धस्य शान्तस्य सम्भावनैव न, किं निषेधेन । शान्तासम्भवे तु दीप्तरसकाव्ययोनिरित्येतेन किं व्यवच्छेद्यं शृङ्गारहास्यवर्जं पद्मसयुक्तं इति युक्ते नातिप्रसङ्गः¹ । ननु करुणबीभत्सभयानकप्राधान्यमनेन पादेन व्यवच्छेद्यते । नैतत्, सात्त्वत्यारभट्टीवृत्तिसम्पन्न² इत्यनेनैव तन्निरासात् । शान्ते तु सात्त्वत्येव वृत्तिरिति न³ तद्वच्छेदकमेवैतत् । तेन डिमलक्षणं प्रत्युत शान्तरसस्य सद्भावे लिङ्गम् । शृङ्गारस्तु प्रसभसेव्यमानः सम्भाव्य एव । तद्वज्ञं च हास्य इति तयोरेव प्रतिषेधः कृतः, प्राप्तसत्त्वात् । सर्वसाम्याच्च विशेषतो वर्णदेवताभिधानमनुचितमप्यस्य तत्कल्पितमिति ज्ञेयम् । ‘उत्पत्तिस्तु शान्तस्यापि दर्शितैव । ‘सत्त्वभावो हि हास्यस्सः’⁴ । विभावत्वेन चास्य वीरबीभत्सौ । अत एवास्य रसस्य यमनियमेश्वरप्रणिधानाद्युपदेशः⁵ । अनुपयोगितया महाफलत्वं सर्वप्राधान्यमितिवृत्तव्यापकत्वं चोपपन्नमिति अलमतिप्रसङ्गेन ॥

¹ M. and G. तत्र प्रसङ्गः

² M. and G. सम्पन्नैव.

³ M. and G. omit न.

⁴ M. and G. उपपत्तिः

⁵ G. सत्त्वाभावः

⁶ M. and G. सद्विभावित्वेन.

⁷ G. उपदेशः.

तत्त्वास्वादोऽस्य कीदृशः ? उच्यते—उपरागदायिभिः उत्साहरस्यादिभिरुपरक्तं यदात्मस्वरूपं तदेव विरलोभितरक्षान्तरालनिर्भासमानसिततरसूत्रवद्^१ यदाहिततस्वरूपं सकलेषु रत्यादिषु उपरञ्जकेषु तथाभावेनापि सकृद्भिरातोऽयमात्मेति न्यायेन भासमानं^२ पराङ्मुखतात्मकं^३ सकलदुःखजालहीनं परमानन्दलाभसंविदेकत्वेन काव्यप्रयोगप्रबन्धाभ्यां साधारणतया निर्भासमानं अन्तर्मुखावस्थाभेदेन लोकोत्तरानन्दानयनं तथाविधहृदयं विधत्त इति ॥

‘एते नवैव रसाः, पुमर्थोपयोगित्वेन रञ्जनाधिक्येन वा इयतामेव उपदेश्यत्वात् । तेन रसान्तरसम्भवे अपि^४ पार्षदप्रसिद्धच्चा सङ्ख्यानियम इति यदन्यैरुक्तं तत्प्रत्यक्तम् । भावाध्याये चैतद्वक्ष्यते । आर्द्रतास्थायिकः खेहो रस इति त्वसत् । खेहो ख्यभिपङ्गः । स च सर्वो रत्युत्साहादावेव पर्यवस्थति । तथाहि बालस्य मातापित्रादौ खेहः^५ भये^६ विश्रान्तः, यूनोः^७ मित्रजने रतौ, लक्ष्मणादेः^८ आतरि खेहः धर्मवीर^९ एव । एवं वृद्धस्य पुत्रादावपि द्रष्टव्यम् । एवैव^{१०} गर्भस्थायिकस्य लौल्यरसस्य प्रत्याख्याने सरणिर्मन्तव्या, हासे वा रतौ वा अन्यत्र पर्यवसानात् । एवं भक्तावपि वाच्यमिति ॥ ८ ॥

^१ M. सूत्रं यदाह तस्वरूपम् ; G. सूत्रवदाभातस्वरूपम्.

^२ M. परोन्मुखता०

^३ M. आत्म०

^४ M. and G. एवं ते.

^५ M. पार्षतः ; G. पार्षत[ः] .

^६ M. and G. खेहोदये विश्रान्तः:

^A Both the Māngāv MSS. and Hema. read भये which is better than खेहोदये or खेहो दया (विश्रान्तः)

^B Both the Māngāv MSS. and Hema. read यूनो मित्र०

^C Both the Māngāv MSS. and Hema. read लक्ष्मणादेः which is better than the M. and G. reading लक्ष्मणादौ.

^७ M. धर्मविरसः ; G. धर्मविरमः

^८ M. and G. गर्भस्थायिकस्य.

VI

PREYAS, VĀTSALYA, PRĪTI, SNEHA, BHAKTI AND
SRADDHĀ RASAS

THE incoming of the Sānta rasa seems to have set the writers thinking on the sanctity or otherwise of the number eight or nine pertaining to the Rasas.¹ Close on the footsteps of Sānta, an aspect of Love called Preyas or Vātsalya, covering cases of non-sexual love like that between parents and children, elders and youngsters, became a Rasa. The first work we now know mentioning it as the tenth Rasa is the K. A. of Rudraṭa (Ch. XII, Sl. 3). Preyas is found in Udbhaṭa as an Ālāmkāra by the side of Rasavat, both of which belong to a separate class of emotion-figures. Udbhaṭa considers Preyas as the poetry of Bhāva, Bhāva kāvya, and distinguishes it from the poetry of Rasa called Rasavat. In Bhāmaha and Daṇḍin, Preyas was a kind of sweet compliment born of devotion or love, प्रेयः प्रियतराख्यानम्. In this sense, Preyas as Cātu lives in later literature also. But Udbhaṭa's view is peculiar. As Pratīhārendurāja observes, any Bhāva is Preyas for Udbhaṭa.

¹ Mr. Sivaprasāda Bhaṭṭācārya, in his Skr. gloss (in his Edn.) of the Ālāmkāra Kaustubha of Kavikarṇapūra Gosvāmin in the Varendra Research Society Series, says that some Ālāmkārikas, following the Pāka sāstra and the Vaidya sāstra, hold Rasas to be six in number.

“ षट् रसा इति रसज्ञा भिषजः, तदनुसारिणः केचिदलङ्घारमार्गं गा अपि । ”

The basis of this statement is not given; and I have not been able to find the Ālāmkārikas who held Rasas to be six.

“ एवं भावकाव्यस्य प्रेयस्त्वदिति लक्षणया व्यपदेशः । ”

This view found no follower, since Udbhaṭa's view of Bhāva-kāvya and Rasa kāvya and his view of Bhāva or Rasa being indicated by their own names met with criticism. The older Preyas of Bhāmaha and Daṇḍin as speech expressive of non-sexual love developed into a new Rasa. Daṇḍin says that this Preyas is very closely related to Sṛṅgāra but is distinct, since Prīti is the Sthāyin of the former whereas Rati is the Sthāyin of Sṛṅgāra.

प्राक् प्रीतिर्दर्शिता सेयं रतिः शृङ्गारतां गता ।

Daṇḍin, II, 289.

Friendship or Affection of parents—Sneha and Vātsalya—feature in some of the noblest poetry and there was felt a necessity to recognise a Rasa for such situations. Rudraṭa who introduces Preyān at first, mentions Sneha as its Sthāyin—स्नेहप्रकृतिः प्रेयान् । That Rudraṭa thought mainly of Friendship is shown not only by the Sthāyin but also by the following explication—

अन्योन्यं प्रति सुहृदोर्ब्यवहारोऽयं मतस्तत्र । XVI, 18.

We now get three categories of non-sexual attachment or affection,—(i) the Preyas of Rudraṭa with Sneha as its Sthāyin which comes to friendship; (ii) Vātsalya or the affection of parents and elders for children and youngsters¹ and (iii) Prīti,

¹ Vis'vanātha calls this Vatsala, describes it as paternal affection and gives it in his S. D. after giving the 8 old Rasas and the Sānta, the 9th.

“ अथ मुनीन्द्रसंमतो वत्सलः—

‘ स्फुर्तं चमत्कारितया वत्सलं च रसं विदुः ।

स्थायी वत्सलता लेहः पुत्रायालम्बनं मतम् ॥

the other kinds of attachment like that between a leader and a follower, a king and his officer or court-poet. To these is to be added the fourth, Bhakti,¹ reverence to elders and devotion to God.

All these aspects, to begin with, were called only Preyas which then was understood as all types of non-sexual love.

प्रीतिरप्येवमेव स्यान्न त्वस्यां सांप्रयोगिकी । Bhoja, S. K. A., V.

Dāṇḍin's Preyas, as his two illustrations show, refer only to the fourth aspect called Bhakti. He actually calls it by the name Bhakti and uses as its synonym, Prīti. Commenting

उदीपनानि तच्छेष्टा विद्याशौर्योदयादयः ।
 आलिङ्गनाङ्गसंस्पर्शशिरशुभ्यनमीक्षणम् ॥
 पुलकानन्दधाष्ठाद्या अनुभावाः प्रकीर्तिः ।
 सद्बारिणोऽनिष्टाङ्गाहर्षगर्वादयो मताः ॥
 पद्मगर्भच्छविर्विणों दैवतं लोकमातरः ॥”

The illustration given is Raghu's childhood and Dilipa's Vātsalya (R. V. III). The Mandāramarandacampū curiously enough considers Karuṇā or Kāruṇya—Compassion—as the Sthāyin of Vātsalya:

अन्ये तु करुणास्थायी वात्सल्यं दशमोऽपि च । K. M. edn., p. 100.

/ Kavikarnapūra Gosvāmin, who illustrates Vātsalya with Yas'odā's love for baby-Kṛṣṇa, gives Mamakāra as its Sthāyin—

‘अत्र ममकारः स्थायी ।’ p. 148.

¹ Kavikarnapūra classifies Love into sexual love—Sāmprāyogiki Pṛiti, Maitrī, Sauhārda and Bhāva. The last is the Sthāyin of Bhakti. “तत्र रतिर्यथा

“रतिर्थेतोरजकता सुखभोगानुकूल्यकृत ।
 सा प्रीतिमैत्री-सौहार्द-भावसंज्ञात्वं गच्छति ॥”

A. K., Ch. V, Varendra Edn., p. 124.

on Vidura's words spoken on Kṛṣṇa's arrival at his house, Dāṇḍin says :

इत्याह युक्तं विदुरो नान्यतस्तादशी धृतिः ।

भक्तिमात्रसमाराध्यः सुप्रीतश्च ततो हरिः ॥ K. A., II, 277.

The other instance is the manifestation of a king's devotion to S'iva, uttered in the form of a Stotra on seeing Him :

इति साक्षात्कृते देवे राजो यद्राजवर्मणः ।

प्रीतिप्रकाशनं तच्च प्रेय इत्यवगम्यताम् ॥ II, 279.

It is quite natural that in our literature, Bhakti should have come in as a dominant motif and that scholars should have accepted it as a distinct Rasa. Though Rudraṭa mentions only the Preyas of Sneha, we find the Abhinavabhāratī saying that others propose not only Bhakti but S'raddhā, Faith, also as a new Rasa. Abhinava however does not consider them as distinct Rasas but includes them in Sānta of which the two are important accessories.

“अत एव ईश्वरप्रणिधानविषये भक्तिश्रद्धे स्मृतिमतिधृत्युत्साहानु-
प्रविष्टे अन्यथैव अङ्गम् (शान्तस्य) इनि न तयोः पृथग्रसत्वेन गणनम् ॥”¹

Abhi. Bhā., I, Ch. VI, p. 340.

Of Bhakti, more will be said in the section on Madhura Rasa. The Dasarūpaka mentions Prīti and Bhakti separately as *Bhāvas* and includes them in Harṣa, Utsāha or some other similar Bhāva. (IV, 84).

¹ Hemacandra reproduces this discussion on the additional Rasas from the Abhi. Bha. See K. A., p. 68, Text and Com. S'ivārāma's Rasaratnāhāra seems to be another work which speaks of the S'raddhā Rasa and includes it in one of the nine accepted Rasas.

प्रीतिभक्त्यादयो भावाः ।

हर्षोत्साहादिषु स्पष्टमन्तर्भावान् कीर्तिताः ॥

Prīti here means types of love other than Rati and Bhakti. To be clear about accepting friendship as Rasa, some seem to have called Sneha itself as a Rasa. Rudraṭa used the name Sneha for the Sthāyin and called the Rasa, Preyān ; but these proposed Sneha as the Rasa and Ārdratā as the Sthāyin. Rudraṭa himself mentioned this Ārdratā while describing his Sneha Sthāyin :

आद्रान्तःकरणतया स्नेहपदे भवति सर्वत्र । XVI, 19.

The Abhi. Bhā. thus introduces and criticises this Sneha rasa with Ārdratā as its Sthāyin :

“ आर्द्रतास्थायिकः स्नेहो रस इति त्वसत् । स्नेहो ब्यभिषङ्गः । स च रत्युत्साहादावेव पर्यवस्थति । तथा हि—बालस्य मातापित्रादौ खेहो भये विश्रान्तः, यूनो मित्रजने रत्तौ, लक्ष्मणादेः आतरि धर्मवीर एव । एवं वृद्धस्य पुत्रादावपि द्रष्टव्यस् । ” Abhi. Bhā., I, p. 342.¹

This dismisses Prīti, Sneha, Vātsalya and similar Rasas based on attachment. This is not a commendable attitude.

¹ Hemacandra, K. A. Vyā., p. 68.

“ लेहो भक्तिर्वात्सल्यमिति हि रत्तेरेव विशेषाः । तुल्ययोः या परस्परं रतिः स लेहः । अनुत्तमस्य उत्तमे रतिः प्रसक्तिः, सैव भक्तिपदवान्या । उत्तमस्य अनुत्तमे रतिः वात्सल्यम् । एवमादौ च विषये भावस्यैव आस्वाद्यत्वम् ॥

Sāringadeva, Saṅgitaratnākara, p. 839.

भक्ति स्नेहं तथा लौल्यं केचित् व्रीन् मन्वते रसान् ।

अद्वार्द्रताभिलाषांश्च स्थायिनस्तेषु ते विदुः ॥

त्वसत्; रतिभेदौ हि भक्तिस्नेहौ तृगोचरौ ।

व्यभिचारित्वमनयोः; तृनायोः स्थायिनौ तु तौ ॥

To have less distinctions is no great aim. If it is said that friendship is only a variety of Rati, can we call the Rasa in the association of Rāma and Sugrīva, Sṛṅgāra? If brotherly attachment again is brought under Rati, is the Rasa in the association of Rāma and Bharata or Rāma and Lakṣmaṇa, Sṛṅgāra? If Dharmavīra can be called forth to deny Rasatva to Lakṣmaṇa's attachment to Rāma, why should not opponents of Sānta call forth another kind of Vīra to deny Rasatva to Sānta? Do Abhinava and Hemacandra mean that Friendship, Brotherly attachment, Parental affection and the like are only Bhāvas that cannot be nourished into a state of Rasa with attendant accessories? Literature is only too full of these types of attachment. The instance of Dasaratha's death due to separation from Rāma is ample proof for the existence of Vātsalya¹ as a major mood, fit to be developed and fit to be relished.

LAULYA RASA

In the same section, the Abhi. Bhā. mentions and criticises another Rasa called Laulya, of which the Sthāyin is

¹ Strangely, we find Vātsalya introduced (as a Rasa, of course) in the midst of other Rasas in the text of Bharata itself. In Ch. 17, second section, dealing with Pāthyaguṇas, we find with reference to Varṇas and Rasas:

“तत्र हास्यशङ्कारयोः स्वरितोदात्तेः, वीरौदाद्भुतेषु उदात्तकम्पितैः करणवास्तस्य-भयानकेषु अनुदात्तस्वरितकम्पितैर्वर्णेः पात्रमुपपादयति ।”

K. M. Edn., p. 187.

A similar strange passage occurs in Ch. 22, in Sl. 3, same edn. where Rasas are mentioned as nine:

अव्यक्तल्पं सत्त्वं हि ज्ञेयं नवरसाश्रयम् ॥

But the correct reading here is भावरसाश्रयम् as the Kāśī edn. shows.

given as Gardha. Abhinava suggests that it can be included in Hāsa, Rati or elsewhere.

एषैव गर्वस्थायिकस्य लौल्यरसस्य प्रत्याख्याने सरणिमन्तव्या, हासे
वा, रत्तौ वा, अन्यत्र पर्यवसानात् । Abhi. Bhā., p. 342.

Laulya seems to have proposed to label the Rasa of an anti-hero like Rāvaṇa whose vile passion for Sītā is enormous. This thirst of heart, Abhinava says, is inappropriate; it is not Rasa in him, but only Rasābhāsa; and this Anaucitya of his desire causes Hāsyā Rasa. Śāringadeva summarises Abhinava thus:

अयुक्तविषया तृष्णा लौल्यं तद्वास्यकारणम् ।

MRGAYĀ AND AKṢA RASAS

Even as Abhinava does, Dhanañjaya also refers to other Rasas proposed by writers. Prīti and Bhakti, two additional Bhāvas, and their inclusion by Dhanañjaya in one or the other of the Bhāvas, were referred to previously. In the same verse, Dhanañjaya refers to two additional Rasas, Mṛgayā and Akṣa, Hunt and Gambling.

प्रीतिभक्त्यादयो भावा मृगयाक्षादयो रसाः ।

हृषोत्साहादिषु स्पष्टमन्तर्भावान् कीर्तिताः ॥ D. R., IV, 83.

Rasa refers no longer to a mental state only; these writers generalise it very much to mean any motif or any 'idea.'

If we can infer anything from the mention of these additional 'Rasas' by Abhinava after a reference to Lollāṭa's view that Rasas are innumerable, we may say that it was Lollāṭa who proposed these additional Rasa. Though Lollāṭa's

commentary on the N. S'. is not available, we have, about that time, the K. A. of Rudraṭa, which holds the same view on the number of Rasas as Lollaṭa is said by Abhinava to hold. These writers re-examined Bharata's text to find out what exactly constituted Rasatva and Bhāvatva. Bharata considered as Rasas those emotions which were "masters"—Svāmibhūtas, and were consequently attended upon by many minor ones, (Bahvāśrayāḥ) which are called Bhāvas. The forty-nine Bhāvas described by him include the eight Sthāyins also and these eight are once again described as Bhāva among Bhāvas. This shows that the eight Sthāyins had a Sthāyin-stage and a Bhāva-stage. When reinforced by Vyabhicārins, Rati etc. became Sthāyins. Similarly, thought some writers, other Bhāvas also can be reinforced by other attendant Bhāvas and made Sthāyins. According to this view, the Vyabhicārins themselves would have other Vyabhicārins; Nirveda is attended by Cintā; Śrama by Nirveda and so on. Says Abhinava :

"—व्यभिचारिणामपि च व्यभिचारिणो भवन्ति, यथा निर्वेदस्य
चिन्ता, श्रमस्य निर्वेद इत्यादि निरूपयन्ति । तत्रासत् । Ch. VII, p. 346.

Abhinava did not accept this view.¹ But Lollaṭa's and Rudraṭa's position would make its acceptance necessary for them. Bharata says while explaining what Rasa is :

अत्र रस इति कः पदार्थः ? उच्यते ; आस्वाद्यत्वात् ।

¹ If he accepted this view, he might give a handle to those who considered all the thirty-three Vyabhicārins also as capable of becoming Rasas. So, he says, wherever there seem to occur in one Vyabhicārin many others, as for instance Vitarka etc. in Unmāda in Purūravas, it cannot be said that one Vyabhicārin is nourished by others, but it must be said that all these are separately Vyabhicārins nourishing the main Sthāyin, Vipralambha Rati.

Rudraṭa perhaps based himself on this text when he said that any Bhāva can be Rasa, because Āsvādyatva or relishability is present in it:

इति मन्तव्या रसाः सर्वे ॥ XII, 3.
 रसनाद्रसत्वमेषां मधुरादीनाभिवोक्तमाचार्यैः ।
 निवेदादिप्लापि तत्रिकाममस्तीति तेऽपि रसाः ॥

Only a poet must develop the Vyabhicārin also to a state of relishability. Namisādhu explains Rudraṭa clearly and observes that there is no mental state which cannot be called Rasa, if only it is developed.

“अयमाशयो ग्रन्थकारस्य—यदुत नास्ति सा कापि चित्रवृत्तिः
 या परिपोषं गता न रसीभवति । भरतेन सहृदयावर्जकत्वप्राचुर्यात् संज्ञां
 चाश्रित्य अष्टौ वा नव वा रसा उक्ता इति ।”

Rudraṭa was perhaps contemporaneous with Saṅkuka C. 850 A.D. and thus followed Lollaṭa, C. 825 A.D., on this question of Rasas being as many as Bhāvas. If Bharata

But Bharata does not seem to support this contention of Abhinava. He seems to allow Vyabhicārins in Vyabhicārins. Defining Dainya, the Āryā in the N. S. says: चिन्ता-औत्सुक्य-समुत्था. Ch. VII, 74, p. 362. Asūyā, a Vyabhicārin is given as an Anubhāva of another Vyabhicārin Garva (p. 369). In Autsukya, Cintā and Nidrā are given; and many other Vyabhicārins also occur here as well as in Viṣāda (p. 370).

On p. 66 of his Locana, Abhinava cites काकार्य etc. and calls it a case of Bhāvas'abalatā. He says that this verse portrays four pairs of Vyabhicārins appearing one after another: Vitarka-Autsukya; Mati-Smarāṇa; Saṅkā-Dainya; and lastly Dhṛti-Cintā. He concludes however that finally Cintā is the Vyabhicārin which we relish. This seems to mean that the one Vyabhicārin of Cintā has other Vyabhicārins, Vitarka etc. ‘पर्यन्ते तु चिन्ताया एव प्रवानता ददती परमास्त्वादस्थानम् ।’

spoke only of eight or nine Bhāvas as Rasas, it is because of their greater vogue among poets and critics. According to Abhinava, Lollāṭa said the same thing :

“ एतावन्त एव च रसा इत्युक्तं पूर्वम् । तेन ‘आनन्द्येऽपि पार्षद-
प्रसिद्धच्चा एतावतां प्रयोज्यत्वम् इति यत् भट्टलोलटेन निरूपितं तदवलेपना-
परामृश्य(?)इत्यलम् । ” Abhi. Bhā., I, p. 299.

“ तेन रसान्तरसम्भवेऽपि पार्षदप्रसिद्धच्चा संख्यानियम इति यदन्यैः
(लोलटादिभिरित्यर्थः) उक्तम्, तत्प्रत्युक्तम् । भावाध्याये चैतद्वक्ष्यते । ”

ibid., p. 341.

It is perhaps Lollāṭa who, while commenting on the text enumerating the Sthāyins, Vyābhicārins etc. at the beginning of Ch. VI, says regarding Sthāyins that Bharata did not give any fixed number for the Sthāyins ; for, Abhinava says in his commentary in this place :

“ स्थायिषु च सङ्ख्या नोक्तेत्यपरे । ” *ibid.*, p. 270.

Unfortunately, the Bhāvādhyāya of the Abhinavabhāratī is, for the most part, lost and Abhinava's detailed statement and refutation of Lollāṭa's view are lost to us.

Pratihārendurāja who comes after Ānanda notices this view of Rudraṭa that Nirveda and the other Bhāvas are also Rasas. His explanation for many considering only eight or nine as Rasas is not very different from Lollāṭa's Pārṣadaprasiddhi. Pratihārendurāja takes his stand on Caturvarga as contrasted with those objects which are to be avoided by the wise—the Parihārya. Pratihārendu says that only nine are called Rasas because of their reference to the four Puruṣārthas and the name Rasa as restricted to these nine is ‘ Tāntrika ’, technical and traditional for this Sāstra. This is a clumsy

explanation; virtually this writer accepts the position of Rudraṭa. The 'Tāntrika' or 'Pāribhāṣika' nomenclature begs the question and one fails to see how any Bhāva, Nirveda or another, is irrelevant to a Puruṣārtha. Says Pratībhārendurāja:

“ एते च शृङ्गारादयो नव यथायोगं चतुर्वर्गप्राप्त्युपायतया तदितरपरिहारनिवन्धनतया च रत्यादीनां स्थायिनां नवानां भावानां यः परिपोषः तदात्मकाः । अतः तथाविधेन रूपेण आस्वादत्यत्वात् आस्वादमेदनिवन्धनेन तान्त्रिकेण रसशब्देन अभिधीयन्ते । निर्वेदादौ तु तथाविधस्य आस्वादस्य (दत्तस्य) अभावात् प्रवृत्तिनिमित्तमेदनिवन्धनस्य तान्त्रिकस्य रसशब्दस्य अप्रवृत्तिः । आस्वाद्यमात्रविवक्षया तु तत्रापि मधुराम्लादिवत् रसशब्दप्रवृत्तिरविरुद्धा । युदुक्तं शृङ्गारादीन् रसानुपकम्य —

‘रसनाद्रसत्त्वमेषां + अस्तीति तेऽपि रसाः ॥ (Rudraṭa; *see above*). इति । तदाहुः—

‘चतुर्वर्गितरौ प्राप्यपरिहार्यैँ क्रमाद्यतः ।

चैतन्यमेदादास्वाद्यात् स रसस्ताद्वशो मतः ॥’ इति ।

स इति चैतन्यमेद इत्यर्थः । तादृश इत्यनेन आस्वादविशेषनिवन्धनत्वं शृङ्गारादिषु तान्त्रिकस्य रसशब्दस्य उक्तम् ॥” K.A. S.S. Vyā., p. 49.

To some extent, the final observation of Abhinava himself at the end of the sixth chapter is weak and justifies the restriction of Rasatva to eight or nine on grounds neither stronger than nor different from Lollāṭa's Pārṣada-prasiddhi or Pratībhāra's Caturvargaprāptyupāya.

“ एते नवैव रसाः, पुमर्थोपयोगित्वेन, रङ्गनाधिक्येन वा इयतामेव उपदेश्यत्वात् । तेन रसान्तरसम्भवेऽपि पार्षदप्रसिद्ध्या etc. ।

Abhi. Bhā., II, p. 341.

VYASANA, DUHKHA AND SUKHA RASAS

The Nātyadarpaṇa of Rāmacandra and Guṇacandra follows Abhinava, reproducing these very words of the Abhinavabhāratī but adds that though, usefulness in Puruṣārtha and Rañjanā restrict Rasas to nine, more Rasas are possible : Laulya with Gardha as its Sthāyin ; Sneha with Ārdratā as its Sthāyin ; Vyasaṇa Rasa with Āsakti as its Sthāyin ; Duḥkha Rasa with Arati as its Sthāyin and Sukha Rasa with Santoṣa as its Sthāyin.

सम्भवन्ति त्वपरेऽपि—यथा गर्धस्थायी लौल्यः, आर्द्रतास्थायी
स्नेहः, आसक्तिस्थायी व्यसनम्, अरतिस्थायी दुःखम्, सन्तोषस्थायी
सुखभित्यादि ।

G. O. S. edn., p. 163.

According to the view that accepts the Vyabhicārins also as Rasas, the names Sthāyin and Vybhicārin are not fixed names of two sets, but rather names of stages. A Sthāyin may be a Vyabhicārin and a Vyabhicārin may become a Sthāyin. Abhinava himself draws our attention to Bharata prohibiting the Vyabhicārin Jugupsā in Śṛṅgāra. (p. 334, Abhi. Bhā.) This Jugupsa is a Sthāyin. The author of the gloss on the Vyaktiviveka says :

स्थायिनामपि व्यभिचारित्वं भवति । यथा रत्तेदेवादिविषयायाः,
हासस्य शृङ्गारादौ, शोकस्य विप्रलभ्मशृङ्गारादौ, क्रोधस्य प्रणयकोपादौ,
विस्मयस्य वीरादौ, उत्साहस्य शृङ्गारादौ, भयस्य अभिसारिकादौ,
जुगुप्सायाः संसारनिन्दादौ, शमस्य कोपाभिहतस्य प्रसादोद्भ्रमादौ ॥

T. S. S. Edn., pp. 11-12.

S'āringadeva, Saṅgītaratnākara :

रत्यादयः स्थायिभावाः स्युर्भूयिष्ठविभावजाः ।
स्तोकैविर्भावैरुत्पन्नास्त एव व्यभिचारिणः ॥
रसान्तरेष्वपि तदा यथायोगं भवन्ति ते ।
यथा हि हासः शृङ्गरे रतिः शान्ते च दश्यते ॥
वीरि क्रोधो भयं शोके जुगुप्सा च भयानके ।
उत्साहविस्मयौ सर्वरसेषु व्यभिचारिणौ ॥

Bhānudatta, Rasatarāṅgiṇī, v :

स्थायिनोऽपि व्यभिचरन्ति । हासः शृङ्गरे । रतिः शान्तकरुण-
हास्येषु । भयशोकौ करुणशृङ्गारयोः । क्रोधो वीरि । जुगुप्सा भयानके ।
उत्साहविस्मयौ सर्वरसेषु व्यभिचारिणौ ॥

Further, we find among the Vyabhicārins, Amarṣa which is only Krodha, the Sthāyin of Raudra, but in a lesser degree; Trāsa which is Bhaya, the Sthāyin of Bhayānaka; Viṣāda which is only S'oka, the Sthāyin of Karuṇa Rasa.

Bhoja is a writer who held the same view as Lollāṭa and Rudrata on the number of Rasas. Bhoja's theory of Rasa is a very complex problem and it has been expounded at length by the present writer in the Rasa section of his Ph. D. thesis on Bhoja's Śṛṅgāra Prakāśa. Bhoja is a monist and a pluralist combined regarding this question of the number of Rasas. Fundamentally, Rasa is only one to him, and that is, Ahaṅkāra or Śṛṅgāra or Abhimāna. Compared to this, even Rati-Śṛṅgāra, Hāsyā, Vīra, and the other old Rasas are unfit to be called Rasas, but are only Bhāvas; much more so the Vyabhicārins. But this is a Pāramārthika state of affairs and there is a Vyāvahārika state also in which, by

Upacāra, the name Rasa, by virtue of the immanence of Ahaṅkāra in all of them, applies to all the forty-nine Bhāvas.

UDĀTTA AND UDDHATA RASAS

If we turn to Bhoja's S. K. Ā., Ch. V, we find him first mentioning only the eight old Rasas :

रतिहासश्च ।

. . विस्मयथाष्टौ स्थायिभावाः प्रकीर्तिताः ॥ V. 14.

Then, he adds, that these Rasas have 'Visesas', which, as a matter of fact, means, additional Rasas :

शृङ्गारवीरकरुणरोद्राद्भुतभयानकाः ।

वीभत्सहास्यप्रेयांसः शान्तोदातोद्धता रसाः ॥ V. 164.

The additional Rasas mentioned here are the old Sānta, the Preyas which we have already heard of and two absolutely new Rasas, Udātta and Uddhata. Dr. Abhayakumar Guha, writing on the Rasa Cult in the Caitanya Caritāmṛta, in the Asutosh Silver Jubilee Volumes, III, says on p. 375. "Another rhetorician, Bhojarāja, adds one more, e.g. Preman (love). Thus according to Bhojarāja, eleven Rasas in all." That is, he says, to the wellknown nine, some add Vātsalya and Bhoja, Preman, making eleven. This information is wrong. Dr. S. K. De says in Vol. II of his Poetics : "and although he (Bhoja) mentions as many as ten Rasas in his encyclopaedic S. K. Ā., including the Sānta and Preyas . . ." This also is incorrect. As shown above, Bhoja accepts twelve Rasas in all in his S. K. Ā. There is no peculiarity about Sānta and

Preyas¹ in Bhoja, both of which are Rasas from earlier times. The two new Rasas of Bhoja are Udātta and Uddhata Rasas. They are both explained and illustrated on p. 515 of the S. K. Ā. Mati is held as the Sthāyin of the Udātta Rasa and Garva as the Sthāyin of the Uddhata Rasa. Bhoja says that the Udātta is also called Urjasvin.

It is clear that Bhoja proposed these two new Rasas as a result of his realisation that each type of Hero shall be

¹ (a) Bhoja gives Preyas as Vatsalaprakṛti, i.e., having Vātsalya as its Sthāyin, S. K. Ā., p. 514. Bhoja's illustration is however not friendship but only love for woman which will not prove Preyas as different from Śrīgāra. As a matter of fact, Preyas is considered by Bhoja as the Rasa lying at the root of Śrīgāra and all other types of love. Preyas is called Ahetupakṣapāta—

“रतिप्रीत्योरपि चायमेव मूलप्रकृतिरिष्यते । यदित्थमाहुः—

‘अहेतुः पक्षपातो यस्तत्य नास्ति प्रतिक्रिया ।

स हि स्लेहात्मकस्तनुरन्तर्भूतानि सीव्यति ॥’ (U. R. Carita, V. 17.)

S.K.Ā., p. 515.

The verse from the U. R. Carita quoted by Bhoja occurs in the drama to explain the inexplicable love that two persons, of whatever descriptions they may be, evince mutually on seeing each other,—called Tārāmaitraka and Cakṣurāga. This is a purer and more basic love and rides high in the synthetic tides of Bhoja's imaginative mind. Bhoja, as can be seen in the last section of this paper, synthesises all Rasas and Bhāvas in this Preyas or Preman. Hāsyā is love for Hāsa; Vira is love for Utsāha and so on. In his Śrīgāra Prakāśa, Ch. XI, Bhoja says at the very outset:

रसास्त्वह प्रेमाणमेव आमन्ति ।

(b) Dr. De and Dr. Guha evidently owe their view of the number of Rasas accepted by Bhoja to Kavikarṇapūra Gosvāmin's Alāmkāra Kaustubha:

भोजस्तु वत्सलप्रेमभ्याम् एकादश रसानाच्छे । p. 123.

Bhoja's synthesis of all Rasas in Preman is to be found in this writer also; of this more later. (See A. Kaus., pp. 147-8.)

distinguished by a Rasa which dominates his character and constitutes his individuality. Thus Sānta is the Rasa of the Dhīrasānta hero; Preyas of the Dhīralalita; Udātta or Urjasvin of the Dhīrodātta and Uddhata of Dhīroddhata. He says expressly in his Śṛṅgāra Prakāṣa :

न च अष्टावेवेति नियमः, यतः शान्तं प्रेयांसम् उद्धतम् ऊर्जमिनं
च केचिद्रसमाचक्षते । तन्मूलाश्च किल नायकानां धीरशान्त-धीरललित-
धीरोद्धत-धीरोदात्तव्यपदेशः । Mad. MS., Vol. II, pp. 337-8.

Among old Sanskrit writers also, as among modern research scholars, few had a correct knowledge of what the king of Dhārā said actually. Śimhabhūpāla is the only writer who caught sight of Bhoja's Udātta and Uddhata Rasas and criticised them in his R. A. S., pp. 168-172, T. S. S. The anonymous Sāhitya mīmāṃsā (T. S. S, 114), a work largely indebted to Bhoja, also notes Bhoja's Udātta, Uddhata and Preyān and remarks that some would consider these three Rasas as included in the eight. I have dealt with this at length elsewhere.

In addition to these two new Rasas, Bhoja, like Rudraṭa, recognised all the Bhāvas as being capable of becoming Rasas. In the Vyavahāra-stage, Bhoja held all the forty-nine Bhāvas as Rasas :

एतेन रुढाहङ्कारता रसस्य पूर्वा कोटिः । रत्यादीनामेकोनपञ्चा-
शतोऽपि विभावानुभावव्यभिचारिसंयोगात् परप्रकर्षाधिगमे रसव्यपदेशाहृता
रसस्यैव मध्यमावस्था । S'r. Pra. Vol. II. p. 301.

रत्यादयो यदि रसास्युरतिप्रकर्षे
हर्षादिभिः किमपराद्वमतद्विभिन्नैः

अस्थायिनस्त इति चेद् भयहासशोक-
 कोधादयो वद कियच्चिरमुलसन्ति ॥
 स्थायित्वमत्र विषयातिशयान्मतं चेत्
 चिन्तादयः कुतः; उत प्रकृतेर्वर्णेन ।
 तुल्यैव सात्मनि भवेद्; अथ वासनायाः
 सन्दीपनात्? तदुभयत्र समानमेव ॥

S'r. Pra., Intro. verses 11 and 12.

“ यदप्युक्तं परप्रकर्षगामी रत्यादिभावो रस इति, तदप्यसारम् ।
 म्लन्यादिष्वपि तदुपपत्तेः । म्लन्यादयोऽपि हि श्रमादिभिः परं प्रकर्षमा-
 रोप्यन्ते । न ते स्थायिन इति चेत् स्थायित्वमेषाम् उत्पन्नतीव्रसंस्कारत्वम् ।
 तीव्रसंस्कारोत्पत्तिश्च विषयातिशयात्, नायकप्रकृतेश्च । प्रकृतिश्च त्रिधा—
 सात्त्विकी, राजसी, तामसी च । तद्रशाच्च तथाविधानुभवभावनोत्पत्तिः ।
 ततश्चैषां स्थायित्वव्यपदेश इति । ”

“ हृषीदिष्वपि विभावानुभावव्यभिचारिसंयोगस्य विद्यमानत्वात् ” ।
ibid., Vol. II, p. 355.

“ अन्ये त्वाहुः (चाहुः)—सर्वे एव रत्यादयो विभावानुभाव-
 व्यभिचारिसंयोगादुत्पद्यमानाः भूमानमापन्ना रसीभवन्ति । तथा हि—
 रसनाद्रसत्वमेषां मधुरादीनामिवोक्तमाचार्यैः ।
 निर्वेदादिष्वपि तन्निकाममस्तीति तेऽपि रसाः ॥ (Rudraṭa).
 सर्वेषां च तुल्ये रसत्वे रत्यादीनामेव परप्रकर्षगामिनां शृङ्गारवीर-
 व्यपदेश इति न घटते ” । *ibid.*

Bhoja restates Rudraṭa's position with some arguments. He asks: If Rati and the other seven become Rasas, why not

Harṣa and the rest? If it is said that Rati etc. alone become Rasas by virtue of their being Sthāyins, why are not Harṣa and others Sthāyins? It cannot be said that all these eight and these eight only are 'permanent' and Harṣa etc. are ' fleeting'. Among these eight also, there are Bhaya, Hāsa, S'oka, Krodha etc. which are not 'permanent'. Permanance or Evanescence is not inherent in any Bhāva invariably but is born as a result of character and circumstance. Universality and the quality of being a major mood do not pertain to these eight only. Cintā is as much a major mood, in a character and in a set of conditions, as Rati. Therefore, even as Rati, Glāni (Fatigue), or Harṣa (Delight), have their own Vyabhicārins, Anubhāvas and Vibhāvas.¹ Provided the poet develops these Harṣa etc. also with their attendant emotional conditions, they also attain to Sthāyitva and Rasatva. Thus, in a later section devoted to illustration, Bhoja speaks of Ānanda Rasa with Harṣa as its Sthāyin.² (S. K. Ā., p. 636 and S'ringāra Prakāsa, Vol. II, p. 394.) On pp. 394-5 of his S'ringāra Prakāsa (Vol. II) and p. 627 of his S. K. Ā., he speaks, along with the Vīra and Uddhata Rasas, of the new Rasas Svātantrya, Ānanda, Prasama, and Pārvasya. On p. 399 of the S'ringāra Prakāsa (Vol. II) and 629 of his S. K. Ā., he speaks of Sādhvasa, Vilāsa, Anurāga and Saṅgama Rasas. This beats Rudraṭa who mentioned Nirvedādi only, i.e. all the Cittavṛttis and primarily the Vyabhicārins, as Rasas. But Bhoja extends Rasatva to Sāttvikas also, which

¹ Accordingly, in Chs. XIII-XIV, (Vol. III, Mad. MS.), Bhoja gives the Vibhāvas, Anubhāvas and Vyabhicārins of all the forty-nine Bhāvas. According to Abhinava, only the eight or nine Sthāyins can have Vyabhicārins. Vibhāvas and Anubhāvas are granted to all.

² The Nātya darpaṇa, as pointed out above, points out Sukha as a Rasa with Santoṣa as its Sthāyin. Contentment, Santoṣa, is Ānanda's Tṛṣṇākṣaya and the N. D.'s Sukha is really Sānta Rasa.

are physical manifestations. And in this respect, he is one with Namisādhu who says while commenting on the bit in Rudraṭa—‘इति मन्तव्या रसास्सवेऽ—

इतिशब्दः एवंप्रकारार्थः । एवंप्रकारा अन्येऽपि भावा रतिनिर्वेद-
स्तम्भादयः सर्वेऽपि रसा बोद्धव्याः ।

Though called Bhāvas, the Sāttvikas are physical manifestations. शारीरस्तु सात्त्विकभावादिः says Bhānudatta in his Rasataraṅgiṇī. But even these are Rasas, as much as any Cittavṛtti, to Bhoja. Fortunately the inanimate Uddīpana Vibhāvas like the Malayamāruta and Moonlight and the Ālambana Vibhāvas which are characters themselves are not made Rasa. To these Bhoja would be content to give the name ‘Rasānvyavibhūtis’. But there seem to have been persons, before Bhoja also, who would take, as the Dasa-rūpaka points out, such subjects as Mṛgayā and Akṣa as Rasas.

From a passage in the Locana of Abhinava we understand that a period of chaos prevailed in the world of Rasas. Abhinava says that some hold the pure Vibhāva only as Rasa; some Sthāyin only; some the Vyabhicārins only; some the interplay of all these; some the story enacted itself and some all this put together.

अन्ये तु शुद्धं विभावम्, अपरे शुद्धमनुभावं, केचिच्चु स्थायिमात्रम्,
इतरे व्यभिचारिणम्, अन्ये तत्संयोगिनम्, एके अनुकार्ये, केचन सकलमेव
समुदायं रसमाहुरित्यलं बहुना ।” Locana, p. 69.

It is perhaps on the authority of this passage in the Locana that Jagannātha Pañḍita says in his R. G., p. 28.

“विभावादयः त्रयः समुदिता रसः” इति कतिपये । ‘त्रिषु य
एव चमत्कारी स एव रसोऽन्यथा तु त्रयोऽपि न’ इति बहवः ।

‘भाव्यमानो विमाव एव रसः’ इति अन्ये । ‘अनुभावस्तथा तथा’
इतीते । ‘व्यभिचार्येव तथा तथा परिणमति’ इति केचित् । ”

Such a view of the concept of Rasa has been criticised by Abhinavagupta. Surely the very substratum of the Bhāvas, namely the characters, the Ālambana Vibhāvas, cannot be called Rasa. Things like Moonlight and Southern Breeze, which are Jaḍa and are conditions of Nature kindling the sentiment, Uddīpanas, cannot possibly be mental states, Cittavṛttis, and are thus not to be called Rasa. Similarly the Sāttvika. What Bhāva is tear which is a drop of water and Romāñca which is hair standing on end? While defining, explaining and illustrating the eight Sāttvikas which are also Rasas to him, Bhoja says in his S. K. Ā. (pp. 498-500) that though they become Rasas, they, being Sāttvikas, are not attended by accessory Sañcārins :

“अयं च स्तम्भः पुष्टाऽपि सात्त्विकत्वात् सदैव अन्यानुयायीति
नानुभावादभिनुबध्यते । ”

“अस्यापि (रामाञ्चन्य) सात्त्विकत्वात् अन्यानुबन्धादयो न
जायन्ते । ” S. K. Ā., p. 498.

What does Bhoja mean by such qualified Rasas? How can an unattended thing be considered Puṣṭa or developed? If it is still looking up to something to render itself understood (अन्यसुखप्रेक्षित), how is it leading? A mere description of Stambha cannot make an instance of Stambha Rasa. The concept of Rasa means (1) an emotional state and (2) an emotional state which is ‘Pradhāna’. This ‘Pradhānatva’ is not a mere question of a poet nourishing a Bhāva. It means that the Bhāva is, by nature, a major mood, within which occur a number of secondary emotional states. Only such a

major state of mind can be reinforced by attendant conditions. Bhoja says Glāni can be reinforced by S'rama etc. This is not possible. When it is said that one is Glāna, fatigued, the question is at once asked, and the mind does not rest without asking this question, why is he fatigued ? That is, there cannot be Visrānti in a minor or fleeting feeling ; such a minor mood is common to more than one state of mind. One may be fatigued because of Vipralambha, because of fight in Vīra, because of yogic practice in Sānta. But when it is said that Rāma loves Sītā, there is no more question. A Sthāyin explains a world of feelings ; it is like a master with many servants ; it is independent, Svatantra and Ananyamukha-prekṣī, Ananyānuyāyī and Svavisrānta. This is the significance of the simple but effective simile of King and the followers. Abhinava clearly explains the position thus :

“ अप्रधाने च वस्तुनि कस्य संविद् विश्राम्यति, तस्यैव प्रत्ययस्य प्रधानान्तरं प्रत्यनुधावतः स्वात्मनि अविश्रान्तत्वात् । अतो अप्रधानतं जडे विभावानुभाववर्गे, व्यभिचारिनिचये च संविदात्मकेऽपि नियमेन अन्यमुखप्रेक्षिणि संभवतीति तदतिरिक्तः स्थाय्येव चर्वणापात्रम् । ”

Abhi. Bhā., I, p. 283.

“ ये त्वेने क्रतुमाल्यादयो विभावाः बाह्याश्र वाष्पप्रभृतयो अनुभावाः ते न भावशब्देन व्यपदेश्याः । ”

“ भावशब्देन तावत् चित्तवृत्तिविशेषा एव विवक्षिताः । ”

ibid., Ch. VII, p. 343.

As regards the criticism that some among the accepted Sthāyins of old are less permanent, Abhinava accepts that there does exist a graded Prādhānya among them. He accepts also that sometimes, the Sthāyins become Vyabhicārins but Vyabhicārins do not become Rasas. Vyabhicārins

are always Paratantra.¹ It cannot be contended that all Bhāvas are equally relevant to the Puruṣārthas. The point in the argument of Caturvargopayoga is this : There are any number of things that man aspires for and works to get ; but all these fall under the four heads of Dharma, Artha, Kāma and Mokṣa. Similarly, though any feeling of man, as such, cannot but be related to his activity towards Caturvargaprāpti, there is a classification and grouping possible among them, according to which we arrive at a few dominant heads, under which the rest can be brought. The argument of 'Rañjanādhikya' means this : Though there is Āsvādyatva in everything in poetry and drama, it is only some mental conditions that can be handled as leading themes ; how can Glāni be worked at as the Rasa of a drama and who will relish it ?

Jagannātha pandita adopts a peculiar attitude towards this question. He raises the problem by pointing out Bhakti as an additional Rasa. As love for God, an Anurāga, it cannot be brought under Sānta, since Sānta implies absence of any Rāga. He replies that all Rati except the Rati between man and woman is only a Bhāva and can never become a Rasa. If it is argued that Bhagavad Rati can be taken as the

¹ To Abhinava, the Vyābhicārins are always Paratantra : to Bhoja, they are Svatantra and Paratantra according as they are Rasa or Bhāva. There is a writer, later than Vidyānātha, named Veṅkatanārāyaṇa dīkṣita, of the Āndhradeśa, who seems to follow the view of writers like Bhoja. For he says that Vyābhicārins are of two kinds, Svatantra and Paratantra ; when they go to heighten another, they are the latter ; they are the former when they do not have to heighten another.

परतन्त्राः स्वतन्त्राख द्विविधा व्यभिचारिणः ।

परपोषकतां प्राप्ताः परतन्त्रा इतीरिताः ।

तदभावे स्वतन्त्राः स्युः भावा इति च ते स्मृताः ॥ Mad. MS., pp. 112-3.

He however does not explain his position further.

Sthāyi-Rati and the Strīpum-Rati be relegated to the Bhāva-class, another will propose Rati for children as a Sthāyin and a third will ask why Jugupsā and S'oka cannot be put down as Vyabhicārins instead of being called Sthāyins. The whole system of Bharata will then have to be overhauled and this is far from desirable! Bharata alone is the guide and authority to decide which Bhāva is Sthāyin and which Vyabhicārin.

“ न चासौ शान्तरसेऽन्तर्भावमर्हति । अनुरागस्य वैराग्यविरुद्धत्वात् ।
 उच्यते—भक्तेः देवादिविषयरतित्वेन भावान्तर्गततया रसत्वानुपपत्तेः ।
 भरतादिमुनिवचनानामेव रसभावत्वादिव्यवस्थापकत्वेन,
 स्वातन्त्र्यायोगात् । अन्यथा पुत्रादिविषयाया अपि रतेः स्थायिभावत्वं कुतो
 न स्यात् ? न स्याद्वा कुतः शुद्धभावत्वं जुगुप्ताशोकादीनाम्, इत्यखिल-
 दर्शनव्याकुली स्यात् । रसानां नवत्वगणना च मुनिवचननियन्त्रिता भज्येत,
 इति यथाशास्त्रमेव ज्यायः । ” R. G. pp. 45-6.

BHAKTI AND MADHURA RASA

It was pointed out previously how Daṇḍin illustrated Preyas by two instances of devotion to God, Bhakti. It is natural that, in this land, this sentiment of devotion should have been soon accepted as a Rasa. But Abhinava and others proposed to bring it under Sānta. Sānta is the Rasa relating to the final Puruṣārtha, Mokṣa; and many are the paths leading to Mokṣa. The three paths of Bakti, Karman and Jñāna are wellknown. It may be that Bhakti is in some cases an Āṅga of the Sānta developed on lines of Jñāna but the advocates of Bhakti held it to be supreme by itself. They made Jñāna and Karman its aids; the release, Mokṣa, from everything which the Jñānin wanted, the Bhakta did not favour. He wanted that he should permanently be loving God.

Just as Vira Rasa has the four varieties, Dāna etc., this Bhakti also has the varieties of Madhura or Śṛṅgāra or Ujjvala, i.e., love as in the case of the Gopīs towards Kṛṣṇa, Sakhya as in the case of Arjuna, Vātsalya as in the case of Devakī, Yasodā, Vasudeva and Nanda, Dāsyā or servitude as in the case of other devotees. The elaboration of Bhakti Rasa on these lines is the special contribution of the rhetoricians of Bengal who followed the school of Caitanya. Rūpa Gosvāmin's two works, the Bhaktirasāmṛtasindhu and the Ujjvalanilamaṇi deal with this Bhakti Rasa at very great length. Dr. Abhayakumar Guha has dealt with this subject in an article on the Rasa Cult in the Caitanyacaritrāmr̥ta in the Asutosh Mukerjee Silver Jubilee Volumes (III) and Dr. S. K. De's complete account of 'the Bhakti-Rasa Sāstra of Bengal Vaiṣṇavism' in the IHQ (Vol. VIII) for 1932, removes the need for any further contribution on this subject.

These Vaiṣṇava Ālāmkārikas accept the eight Rasas of Bharata; accept the Sānta; accept the Vātsalya; accept the 'Sneha-prakṛtiḥ Preyān' or the 'Ārdratā-sthāyikāḥ Snehāḥ' as Sakhya and add only one absolutely new Rasa-concept, namely Dāsyā. Thus they speak of twelve Rasas but they give a new orientation to the whole scheme, wherein lies the speciality of their school. The old Śṛṅgāra becomes the chief Rasa; it is Rati for their God; it is also called Madhura and Ujjvala. Along with this Madhura, there are four others which are primary; they are Sānta, Dāsyā, Sakhya and Vātsalya. These five are called the five Mukhya Bhakti Rasas. The rest, the seven (Hāsyā, Adbhuta, Vira, Karuṇā, Bibhatsa, Bhayānaka and Raudra), are secondary, the Gaṇa Bhakti Rasas. The primary Bhakti Rasas numbering five are the five forms of Bhakti; the seven secondary Rasas are

more or less Vyabhicārins for the five primary Rasas, for they are Rasas only when they involve Kṛṣṇa-rati.

शान्त दास्य (सख्य) मधुर रस नाम
 कृष्ण भक्ति रस मध्ये ए पञ्च प्रधान ।
 हास्याद्वृतवीरकरुणबीभत्सभयगैद्र
 पञ्च विध भक्ते गौण सप्त रस हय ।
 पञ्च रसस्थायी व्यापी रहे भक्तनते
 सप्त गौण आगन्तुक पा इये करणे ॥

(Quoted by Dr. A. K. Guha in the article ref. to above.)

According to the table given by Dr. De in his article (p. 666), Dāsy is called Prīta (rendered as Faithfulness) and Sakhya is called Preyas (rendered as Friendship).

Kavikarṇapūra's Alarīkāra Kaustubha is a regular Alarīkāra treatise but it introduces some ideas of these Vaiṣṇava Alarīkārikas also. Kavikarṇapūra does not give us the classification into Mukhya and Gauṇa Rasa, and we miss also Dāsy in his work. He accepts the eight Rasas of Bharata, the Sānta and the Vātsalya. To these ten he adds two more, Preman and Bhakti. Preman is the name he gives to the Madhura Rasa, the divine Śringāra between Kṛṣṇa and the Gopīs. He considers Cittadrava as its Sthāyin. According to him, this love is not Śringāra. He also records the view of some who hold Śringāra as the Rasa between Rādhā and Kṛṣṇa and says that, in that case, Preman will be the Āṅga of that Śringāra. But, according to himself, Preman is the Āṅgin ; Śringāra its Āṅga. This Preman, Kavikarṇapūra considers as Love Supreme within which every other Rasa comes.

“अथ प्रेमरसः . . . अत्र चित्तद्रवः स्थायी । प्रेमरसे सर्वे
 रसा अन्तर्भूतीत्यत्र महीयानेव प्रपञ्चः । ग्रन्थगौरवमयाद्विड्मात्रमुक्तम् ।

केषाद्विन्मते श्रीराधाकृष्णयोः शृङ्गार एव रसः । तन्मतेऽप्येतदुदाहरणं
नासङ्गतम् । शृङ्गारोऽभी प्रेम अङ्गम्, अङ्गस्यापि कचिदुद्विक्ता । वयं तु
प्रेमाङ्गी, शृङ्गारोऽङ्गमिति विशेषः । तथा च—

उन्मज्जन्ति निमज्जन्ति प्रेम्यखण्डरसत्वतः ।

सर्वे रसाश्च भावाश्च तरङ्गा इव वारिधौ ॥ A. Kau., p. 148.

This view of Preman will make it the basic Love, which Bhoja also says, lies at the root, as Mūlaprakṛti, of Rati and Prīti.

The Vāghela King Visvanāthasimha, a great devotee of Rāma and the author of a number of works on Rāma, (A. D. 1853-4) treats of Bhagavad Bhakti as a Rasa at the end of his treatise Sarvasiddhānta. *Vide* Rajendralal Mitra, Notices of MSS., Vol VII, p. 100. No. 2329. It would be interesting to compare his elaboration of this subject with that of the Bengal Vaiṣṇava Ālāmkārikas.

MADHUSŪDANA SARASVATI ON BHAKTI RASA

It is a well-known fact that Madhusūdana-sarasvatī, the great Advaitic writer, was a great devotee of the personal God in the form of Kṛṣṇa. In this role, he has left to us a Stotra, and a treatise on devotion called *Bhagavadbhaktirasayana*,¹ a work, in which the subject is approached from the point of view of the Ālāmkārika. It expounds the Bhakti Rasa. Though this Rasa is old and has been dealt with by others, as can be seen from the foregone survey, the treatment by Madhusūdana-sarasvatī has its own peculiarities.

Generally, the Puruṣārthas are said to be four, Dharma, Artha, Kāma and Mokṣa. M. S. says that Puruṣārtha is

¹ Benares Edn., 1927.

really one which is bliss untainted by misery, दुःखासंस्पृष्टसुख, and that, if one speaks of four Puruṣārthas, one calls the means the end, adopting the common Upacāra (p. 5). Since devotion to God, Bhagavad-Bhakti, is one of the ways of attaining such unmixed bliss, Bhakti also is a Puruṣārtha.

अतो भगवद्भक्तियोगस्यापि दुःखासंभिन्नसुखत्वेनैव परमपुरुषार्थत्वमित्याह—‘निरूपमसुखसंविदूपमस्पृष्टदुःखम्’ इति । p. 5.

M. S. separates Jñāna and Bhakti and consequently does not include Bhakti in the fourth Puruṣārtha, Mokṣa. He bases himself on the difference in character in aspirants to spiritual salvation, which explains why some take to the path of knowledge, Jñāna, and some to the path of devotion, Bhakti. Firm minds seek the former through cultivated Nirveda, while softer minds tending to be emotional seek the latter.

ततश्च अद्रुतचित्तस्य निर्वेदपूर्वकं तत्त्वज्ञानम् । द्रुतचित्तस्य तु भगवत्कथाश्रवणादिभागवतधर्मश्रद्धापूर्विका भक्तिरिति अवधित्वेन द्वयमप्यपात्मम् । p. 2.

On the basis of certain texts in the Bhāgavata, he even says that Jñāna also becomes a means and not an end, a means to the attainment of Cittaprasāda, which is necessary for Bhakti. This makes Jñāna a Saṅcārin of Bhakti.

“अत्र ‘मनो यावत् प्रसीदति’ (भा. XI. 20.) इति भक्तियोग एव ज्ञानावधिकत्वेन उक्तः ।” p. 3.¹

¹ On p. 11 M.S. points out the difference between Bhakti and Brahmavidyā or Jñāna. The two are there for two different kinds of Adhikārins. The common man or anybody as such is a candidate for Bhakti; whereas, only he who has acquired the four

M.S. accepts two kinds of Bhakti, the means and the end, Sādhana and Phala. Even as Jñāna can be means to Bhakti, Bhakti itself can be. The Bhāgavata dharmas like S'ravaṇa and Kīrtana, which produce Cittaprasāda and Sattvasuddhi, form Sādhana bhakti (p. 8). Bhakti itself can serve to intensify Bhakti.

The word Bhakti itself is explained by M.S. in a very original manner. All writers explain Bhakti as Rati for God. M.S. does not say this at first. According to him, Bhakti is the Citta taking the form of the Lord. The Citta or Antahkaraṇa takes the form of the object it comes into contract with; भगवदाकारता is Bhakti.

“भजनम् अन्तःकरणस्य भगवदाकारतारूपं भक्तिः ।

द्रुतस्य भगवद्धर्माद्वारावाहिकतां गता ।

सर्वेशो मनसो वृत्तिर्भक्तिरित्यभिधीयते ॥ I, 3.

. . . या सर्वेशविषया वृत्तिः भगवदाकारतेत्यर्थः ; तदाकार-
तैव हि सर्वत्र वृत्तिशब्दोऽस्माकं दर्शने ; अतस्सा भक्तिरित्यभिधीयते । ” p. 13.

By Karaṇa Vyutpatti, Bhakti means the Sādhanas also.

“भज्यते सेव्यते भगवदाकारम् अन्तःकरणं क्रियते अनया’ इति
करणव्युत्पत्त्या भक्तिशब्देन श्रवणकीर्तनादि साधनमभिधीयते । ” p. 8.

Thus the word Bhakti would apply to the Uddīpanas and the Anubhāvas also.

Sādhanas is eligible for Brahmavidyā. In form also, the two differ ; Bhakti is a Savikalpaka-cittavṛtti and Brahmavidyā is a Nirvikalpaka-cittavṛtti. In the former, the mind takes the form of God.

On p. 6, he points out to the critics who would not give Bhakti such a supreme and independent status of Puruṣārtha, that they should accept Bhakti as a Puruṣārtha, at least as forming part of the first or the fourth, Dharma or Mokṣa.

M.S. explains all details, Vibhāvas etc., according to his view. The Ālambana Vibhāva is of course the Lord (p. 6); Tulasī, Candana etc. are the Uddīpana vibhāvas; Anubhāvas are tears of joy or closing of eyes and the like. Regarding the Sthāyin, the older writers give Rati but Madhusūdana holds the Citta being of the form of the Lord, Bhagavadākāratā, as the Sthāyin. This Cittavṛtti develops into the Rasa of ineffable bliss.

“—सकलविषयविमुखमनसः महाभागस्य कस्यचित् भगवद्गुण-
गरिमअन्थनरूपग्रन्थश्वरणजनितद्रुतिरूपायां मनोवृत्तौ सर्वसाधनफलभूतायां
गृहीतभगवदाकारायां विभावानुभावव्यभिचारिसंयोगेन रसरूपतया विभावा-
नुभावव्यभिचारिसंयोगाद्रसनिष्पत्तिः’ इति ।

“ विभावो द्विविधः—आलम्बनविभावः उद्दीपनविभावश्च । तत्र
आलम्बनविभावो भगवान्, उद्दीपनविभावः तुलसीचन्दनादिः, अनुभावो
नेत्रविक्रियादिः । व्यभिचारिणो भावाः निर्वेदादयः; व्यक्तीभवद्गव-
दाकारतारूपरसाख्यः स्थायिभावः परमानन्दसाक्षात्कारात्मकः प्रादुर्भवति;
स एव भक्तियोग इति ; तं परमं निरतिशयं पुरुषार्थं वदन्ति रसज्ञाः । ” p. 4.

It must be noted here that, though M.S. distinguishes Sānta and Bhakti as essentially different, he still gives Nirveda or सकलविषयविमुखमनस्कता (Vairāgya) as a condition precedent even to the Uddīpana vibhāva. This would however make Sānta an Āṅga. Though M.S. gives his Sthāyin for Bhakti as Bhagavadākāracittavṛtti, there does not seem to be any great difference between this and Bhagavad-Rati. For he holds that the result of this Cittavṛtti, its Phala, is intense love for God. भगवद्विषयकप्रेमप्रकर्षो भक्तिफलम् । p. 11. On p. 16, he says that this molten state of the mind is called Praṇaya, / Anurāga, Sneha etc., all names of Rati.

इयमेव द्रवावस्था प्रणयानुरागखेहादिशब्दैरपि सङ्कीर्त्यते । p. 16.

According to M. S., the Ālambana of Bhakti is God ; the Rasa realised, Paramānanda, is God ; and the Sthāyin, the mind which has taken God's form, is also God. How is this explained ? M.S. says that God the Ālambana is independent and is the Bimba of which the Sthāyin in us is the Pratibimba. The form of God is ineffable bliss.

भगवान् परमानन्दस्वरूपः स्वयमेव हि ।

मनोगतस्तदाकारसतामेति पुष्कलम् ॥ I. 10, p. 18.

विष्वमेव ह्युपाधिनिष्ठत्वेन प्रतीयमानं प्रतिविष्वभित्युच्यते । परमानन्दश्च
भगवान् मनसि प्रतिविष्वितः स्थायभावतामासाद्य रसतामापादयतीति
भक्तिरसस्य परमानन्दरूपत्वं निर्विवादम् । नाष्ट्यालम्बनविभावस्थायभाव-
योरैव्यम्, विष्वप्रतिविष्वभावत्वेन भेदस्य व्यवहारसिद्धत्वात्, इशजीव-
योरिव ।” p. 18.

M. S. then recognises that the following Bhāvas can become Sthāyins and Rasas. 1. Kāma becoming Sambhoga and Vipralambha ; 2. Krodha becoming Dveṣa as in S'isupāla and Kānsa ; 3. Bhaya ; 4. Sneha (Dāsyā, Sakhya, Vātsalya, and Preyas) ; 5. Harṣa becoming love for Kṛṣṇa ; 6. Hāsa ; 7. Vismaya ; 8. Utsāha (Dayā, Dāna and Dharmā) ; 9. S'oka ; 10. Jugupsā ; and 11. S'ama (II, 25-26). Of these, Dharmavīra, Dayāvīra, Bibhatsa and S'ama are not part of Bhakti Rasa (II, 27-28). Similarly Dveṣa born of Irṣyā and Bhaya are not part of Bhakti (II, 29). So also Raudra and Bhayā-naka are never Aṅgas of Bhakti (II, 30). The rest form part of Bhakti (II, 31-33). As pointed out already, M. S. is of opinion that Sānta Rasa and Mokṣa Puruṣārtha are for 'Adrutacittas' and that both differ from Bhakti which is a

separate Puruṣārtha. Hence, he excludes Sānta from Bhakti. But as can be seen in the earlier section, the Bhakti Rasa scheme of Rūpa and others admit Sānta in Bhakti. This, the author of the gloss on M.S. also points out. M.S. rules out of the scope of Bhakti, Dharma-Vīra and Dayā-Vīra because their Ālambanas differ; Raudra and Bhaya are against love and Dveṣa cannot produce any Druti.

Those who did not accept Bhakti as a separate Rasa considered it as a Bhāva, a variety of Rati, the object of which was God. देवादिविषया रतिः . To these writers, M.S. replies that this Bhāva-Rati described as ' Devādiviṣayā ' refers to Rati for the gods like Indra and others. Rati for the one supreme God is a Rasa.

रतिदेवादिविषया व्यभिचारी तथोर्जितः ।
 भावः प्रोक्तो रसो नेति यदुक्तं रसकोविदैः ॥
 देवान्तरेषु जीवत्वात् परानन्दाप्रकाशनात् ।
 तद्योज्यम्; परमानन्दरूपे न परमात्मनि ॥ II, 75-76.

Bhakti Rasa is the real Rasa; since here it is that one has the ineffable bliss that is not tainted by even a grain of sorrow. Sringāra and other Rasas cannot mean this bliss and are inferior; they are like glow-worms; Bhakti is the very Sun.

कान्तादिविषया वा ये रसाद्यास्तत्र नेदशम् ।
 रसत्वं पुष्यते पूर्णसुखास्पर्शित्वकारणात् ॥
 परिपूर्णरसा क्षुद्रसेभ्यो भगवद्रतिः ।
 खद्योतेभ्य इवादित्यप्रभेव बलवत्तरा ॥ II, 77-78.

THE MĀYĀ RASA

The advent of Sānta latterly gave rise to another controversial Rasa called Māyā. Just as there is the possibility of depicting the Sānta Rasa with the psychological, religious and metaphysical concepts like Jñāna, Bhakti, S'ama, Dama, Santuṣṭi etc., there is also the possibility of depicting the Māyā Rasa by showing the Jīvātman rolling in Saṁsāra as a result of Mithyājñāna or Avidyā, with characters Kāma, Krodha, Lobha and the like. Even as Sānta is the Rasa of the state called Nivṛtti, Māyā is the Rasa of the state called Pravṛtti. In a philosophical drama, the Rasa from which the hero escapes into the Sānta, will be Māyā. The Rasataraṅgiṇī of Bhānuḍatta puts it forward thus :

चित्रवृत्तिः द्विधा—प्रवृत्तिर्निवृत्तिश्च । निवृत्तौ यथा शान्तरसः, तथा प्रवृत्तौ मायारस इति प्रतिभाति । Ch. VII.

He points out there how this Māyā cannot be identical with or included in Rati etc., all of which come within its fold. Rati and the seven other Sthāyins become the Vyabhicārins of this Rasa.

किन्तु विद्युद् इव रतिहासशोककोधोत्साहभयजुगुप्साविस्मयास्तत्र उत्पद्यन्ते विलीयन्ते च । तेन तत्र व्यभिचारिभावा इति ।

The Sthāyin of this Rasa is Mithyājñāna.

लक्षणं च प्रबुद्धमिथ्याज्ञानवासना माया रसः । मिथ्याज्ञानमस्य स्थायिभावः । विभावाः सांसारिकभोगार्जकधर्माधर्माः । अनुभावाः पुत्रकलत्रविजयसाम्राज्यादयः ।

The Mandāramaranda-campū follows the Rasataraṅgiṇī and describes the Māyā-Rasa of Pravṛtti as well as the Sānta Rasa of Nivṛtti. K. M. 35, p. 106.

Cirañjīvibhaṭṭācārya cites the Rasataraṅgiṇī on Māyā-Rasa and criticises it :

अत्रेदं चिन्त्यं—मायाया अनादित्वेन अजन्यत्वात् रसत्वासंभवः ।
रसास्तु सर्वे जन्या एव । कथं वा कथयेत् मिथ्याज्ञानादिः मायायाः
कारणमिति, शास्त्रविरुद्धत्वात् । वस्तुतस्तु आलङ्कारिकाणां मते रसो नित्यः
आनन्दरूपः । अतोऽस्य ब्रह्मस्वरूपत्वेन मायाया रसत्वासंभवः । माया
हि तुच्छा विनाशशालिनी ब्रह्मभिन्नैवेति दिक् । अत एव प्राचीनसं-
प्रदायिकैरपि नवैव रसाः कथिताः । ”

Kāvyavilāsa, Sarasvatī Bhavan Studies, XVI, p. 10.

This scholastic criticism, going into some of the features of the concept of Māyā as accepted in Metaphysics, does not meet the question properly. If it is argued that Rasa is 'Nitya', 'Ānandarūpa' and hence of the form of the Brahman, and consequently Māyā which is different from Brahman cannot be a Rasa, how does the author propose to explain Śrīngāra etc. as Rasas? They all come under Māyā. If a portrayal of Bibhatsa, Bhayānaka and Raudra can be Rasa, why not Māyā? One objection that can be considered is however not mentioned by the critic of the Māyā-Rasa and it is this: As an opposite of the Sānta Rasa, a Māyā-Rasa is no doubt present; but it is not a unitary Rasa. It is made up of Śrīngāra and the seven other Rasas. Any given specimen presenting a mundane activity can be called by one of the eight names, Śrīngāra etc. It is not necessary to have a separate Rasa as Māyā which is only the common name of all the eight mundane Rasas of Pravṛtti. Suppose, in a

metaphysical play, Pravṛtti and Nivṛtti are portrayed ; under the former Kāma, Krodha etc. will be portrayed as developing into Śṛṅgāra, Raudra and other Rasas. To us who see it with unenlightened minds, the several parts will appeal as Śṛṅgāra, Raudra and so on ; we will never realise them as Māyā ; if we realise, we shall be sitting along with the chosen few, the Jñānins who alone see Māyā in all those Rasas ; and to them, this Māyā will not produce Cittasamvāda or Rasāsvāda ; only the opposite Sānta will produce that in them. Therefore, practically speaking, there is no necessity for a Māyā-Rasa.

THE KĀRPĀNYA RASA

Along with the Laulya, which Abhinava had already mentioned, Bhāṇudatta examines if Kārpānya can be a Rasa. He mentions Spṛhā as its Sthāyin. The argument for rejecting this is the same as that used by Abhinava for rejecting Laulya. Even as a development of Laulya can only become Hāsyā, development of Kārpānya also will become Hāsyā.

THE VRĪḌANAKA RASA

The Anuyōgadvāra Sūtra of the Jains, which I mentioned previously in the section on the Sānta Rasa, gives nine Kāvya-rasas, in which list, Bhayānaka is omitted and in its place is found a new Rasa called Vrīḍanaka, which can be rendered as 'Modesty'. (Āgomodaya Samiti Series Edn. with Mālādhāri Hemacandra's Skt. gloss, p. 134.)

णव कब्व रसा पण्णता, तं जहा—

वीरो सिंगारो अब्मुओ अ रोद्दो अ होइ बोद्धब्बो ।

वेलणओ वीभच्छो हासो कल्पणो पसंतो अ ॥

The commentary of Maladhāri Hemacandra¹ explains that Vṛīḍanaka is the Rasa of Bashfulness, that some give in its place Bhayānaka as a Rasa and that this Bhayānaka is included in Raudra and hence not mentioned separately.

“ब्रीडयति लज्जामुत्पादयति लज्जनीयवस्तुदर्शनादिप्रभवो मनो-
व्यलीकतादिस्वरूपो ब्रीडनकः । अस्य स्थाने भयजनकसङ्ग्रामादिवस्तु-
दर्शनादिप्रभवः भयानको रसः पठचतेऽन्यत्र । स चेह रौद्रसान्तर्भावि-
विवक्षणात् पृथग् नोक्तः ।”

In defining, however, the text gives a verse in which we see Bhayānaka instead of Raudra, to explain which the commentator says that the text describes not Raudra as such, but describes it through its effect, Bhaya. The Lakṣaṇa-sloka is—

भयजननरूपशब्दान्धकारचिन्ताकथासमुत्पन्नः ।

संमोहसंब्रमविषादमरणलिङ्गे रसो रौद्रः ॥ (छाया)

The illustration is however for Raudra proper:

अकृटीविदम्बितमुख सन्दष्टोष्ट इत आकीर्णरुधिर ।

हंसि पशुं असुरनिभ भीमरसित अतिरौद्र रौद्रोऽसि ॥

The commentator explains that though the *Lakṣaṇasloka* means only the Bhayānaka Rasa, it has to be taken as referring to the cause of Bhayānaka, Raudra also.

¹ The commentator's date is the end of the 11th cent. and early part of the 12th. He wrote his Jīvasamāsa in 1107 A.D. and Bhavabhāvanā in 1113 A.D. (Winternitz. Hist. Ind. Lit. Eng. Tran. II, p. 589.) He is different from the author of the Kāvyānusāsa.

“ननु भयजनकरूपादिभ्यः समुत्पन्नः संमोहादिलिङ्गश्च भयानक एव भवति, कथमस्य रौद्रत्वम्; किन्तु पिशाचादिरौद्रवस्तुभ्यो जातत्वात् रौद्रत्वमस्य विवक्षितमित्यदोषः । . . . रौद्रो रसः, सोऽप्युपलक्षणत्वादत्रैव द्रष्टव्यः, अन्यथा च निरास्पद एव स्यात् । अत एव रौद्रपरिणामवस्तुरूपचेष्टाप्रतिपादकमेव उदाहरणं दर्शयिष्यति । भीतचेष्टाप्रतिपादकं तु तत् स्वत एव अभ्यूद्यमित्यलं प्रसङ्गेन ।”

If the number of Rasas is to be reduced by omitting the Rasas which are produced by other Rasas or the Rasas which are the causes of other Rasas, we shall arrive at four Rasas, proceeding on the basis of Bharata's indication of the Kārapākārya-bhāva existing among the eight Rasas, शृङ्गराद्वि भवेद्वास्यः etc. Such a process of reducing the number is illogical. There is no reason why the causal Rasa should be retained and the effected Rasa dismissed, and why it should not be *vice versa*.

Coming to the Vṛīḍanaka Rasa, the definition and illustration are as follows :

विनयोपचारगुद्यगुरुदारमर्यादाव्यतिक्रोत्पन्नः ।

त्रीडनको नाम रसो लज्जाशङ्काकरणलिङ्गः ॥

यथा—

किं लौकिककरणीयात् लज्जनीयतरमिति लज्जितास्मि ।

विवाहे गुरुजनो परिवन्दते वधूनिवसनम् ॥ (छाया)

According to the gloss, this is a verse addressed by a would-be bride to her maid. The reference in it is to a provincial marriage custom according to which, elderly women and

men, including the father-in-law and the mother-in-law, pay their respects to the Sārī and the person of the bride after the nuptial night. The bride is taken round and elders revere her for her chastity. The thought of the elders revering her produces shame in the bride's heart.

This however is a mere Vyabhicārin and hardly a Rasa. Vṛidā of the same description is given by Bharata as one of the thirty-three Vyabhicārins.

VII

THE VARIETIES OF THE SAME RASA

THE first Rasa S'ringāra has two phases, Sambhoga and Vipralambha, the two Adhiṣṭhānas, as Bharata says, of S'ringāra. There is a peculiar view in this connection propounded by king Haripāladeva, whom I have already mentioned in the section on the Sānta Rasa, as holding two Rasas called the Sānta and the Brāhma. Haripāla accepts thirteen Rasas: the eight of Bharata, Sānta and Vātsalya and three new Rasas, Sambhoga, Vipralambha and Brāhma. The peculiarity of the Brāhma-Rasa and its difference from the Sānta have already been explained.

शृङ्गारो हास्यनामा च वीभत्सः करुणस्तथा ।
 वीरो भयानकाहानो रौद्रास्त्व्योऽद्भुतसंज्ञकः ॥
 शान्तो ब्राह्माभिधः पश्चाद् वात्सस्त्व्यमतः परम् ।
 संभोगो विप्रलम्भः स्यात् रसास्त्वेते त्रयोदश ॥ p. 16.

Haripāla has three different Rasas, S'ringāra, Sambhoga and Vipralambha. He considers them separate, since, according to him, their characters differ essentially. He thus argues his case against the ancients:

संभोगो विप्रलम्भश्च ब्राह्मश्चेति त्रयो रसाः ।
 अतिरिक्ता उदीर्यन्ते हरिपालमहीभुजा ॥

तत्रेयं वासना (?) पूर्वैः संभोगो विप्रलम्भकः ।
 शृङ्गारस्त्वैव भेदौ द्वौ कथितौ—तदसाम्प्रतम् ॥
 अनित्यस्त्र शृङ्गारः क(का)चिल्को दश्यते यतः ।
 पशुपक्षिमृगाद्येषु यतश्च न विलोक्यते ॥
 सर्वजन्तुषु दश्यत्वात् संभोगस्यास्ति नित्यता ।
 अतोऽभ्यधायि संभोगो रसः शृङ्गारकः(तः) पृथक् ॥
 उज्ज्वलः शुचिरित्युक्तः शृङ्गारो हर्षवर्धनः ।
 मलिनो दुःखकारी च विप्रलम्भोऽप्रियावहः ॥
 अतः शृङ्गारतो भिन्नो विप्रलम्भ उदाहृतः ।
 भयानकस्य वीरस्य जन्यस्य जनकस्य च ।
 यो भेदो विप्रलम्भस्य संभोगस्य च स स्मृतः ॥ p. 8.

S'ringāra has always been considered as Ujjvala and Suci, a Rasa of men of cultivated taste and of sophisticated persons, the Uttamaprakṛitis. Therefore, in course of time, Suci and Ujjvala became synonyms of S'ringāra. In an unsophisticated rustic, there is S'ringāra but only in a way. The ancients also consider that love in birds and beasts is not Rasa, but only its semblance, Rasābhāsa. Therefore, love as understood by the word S'ringāra is Anitya and Kvācitka, being present only in high class individuals. But love of a kind which is the joy a pair derives mutually is present in all living beings, rustics, birds and beasts. This love need not be called S'ringārābhāsa, it may be separated into a distinct Rasa and called Sambhoga.

More striking is Haripāla's view regarding Vipralambha. Since both S'ringāra and Sambhoga are of a pleasurable nature, and Vipralambha is essentially of a painful nature, the latter is a separate Rasa. If S'ringāra is Suci and Ujjvala,

Vipralambha is 'Malina'. Vipralambha may be due to Sṛṅgāra or Sambhoga. This cause-effect relationship between Sṛṅgāra and Vipralambha is not proof of their essential identity. The two differ as much as Vīra and Bhayānaka, of which the former produces the latter.

If love among higher classes is different from rustic love and love among birds and animals, equally do the separations, Vipralambhas, in the two cases differ. Strictly speaking, Haripāla should have two Rasas for Love in separation.

Haripāla gives Āhlāda as the Sthāyin of Sṛṅgāra, Rati of Sambhoga and Arati of Vipralambha.

आळादः प्रथमं

प्रीत्यरती तथा ।

प्रत्येकं स्थायिनो भावाः क्रमात् प्रत्येकमीरिताः ॥ p. 17.

The ancients were not unaware of the painfulness of Vipralambha, but they did not consider it, on this score, as a separate Rasa. Autsukya or longing is at the root of Vipralambha. This longing is only a kind of Rati. Arati can only be an intermediate state in the ten Avasthās of love and it is not the basic state of mind that persists throughout Vipralambha. The slender line of Rati runs through the state of Vipralambha; and if this Rati is not accepted in Vipralambha, as its Sthāyin, there can be no difference between Vipralambha and Karuṇa. The Rasakalikā of Rudrabhaṭṭa also opines that Rati is not of the form of happiness, since Vipralambha is far from being pleasurable.

आनन्दात्मकत्वं रतेः कैश्चिदुक्तम्, तच्चिन्त्यम् । विप्रयोगादेः
आनन्दात्मकत्वस्य अयोगात् । Mad. MS., p. 7.

The Rasakalikā however does not separate Vipralambha as a distinct Rasa, but takes it, as all do, as a phase of Śṛṅgāra only. It agrees with Haripāla in finding Vipralambha as standing in the way of accepting Rati to be of the nature of pleasure. Rati will thus be, according to the Rasakalikā, a state of pleasure as well as pain. Viprayoga, though apparently and immediately painful, is ultimately a state of pleasure. The very life of Rati is a certain longing ; and this exists in Sambhoga as well as in Vipralambha. That it constitutes the life of Rati is seen from what Kālidāsa and Māyurāja say : रतिमुभयप्रार्थना कुरुते (S'ākuntala) and प्रेमासमाप्तोत्सवम् (Tāpasavatsarāja). Therefore, Vipralambha is an aspect of Śṛṅgāra only, and of Vipralambha also, Rati is the Sthāyin.

“ विप्रलम्भे रतिरेव स्थायी . . . विप्रकर्षेऽपि रतेः स्वत-
सिद्धत्वात् । ”

A. Kau., Kavikarṇapūra.

To match its opinion that Rati is not unmixed pleasure, the Rasakalikā says that Rasa itself is of the nature of both pleasure and pain ; but of this more in a further section.

To return to Haripāla's Sambhoga Rasa, he postulated this for the Love of those who are not Uttamaprakṛtis. The love of birds and beasts described so largely in the Kāvyas which was being known by the term Rasa-ābhāsa, comes under Haripāla's Sambhoga Rasa. Vidyādhara, the author of the Ekāvalī, refuses to recognise that the love of birds and beasts is Rasābhāsa. He says that their love also is Rasa. If it is said that the birds and beasts do not consciously enjoy or enjoy in such a manner as cultivated men and women do, such knowledge and cultivated taste, Vidyādhara says, is irrelevant. Why should the subject know what it is enjoying

or how it enjoys, provided it enjoys ? Kumārasvāmin cites this view of Vidyādhara in his commentary on the Pratāparudrīya :

‘अत्र तिरश्चोः पारावतयोः कलाकौशलाभावेन तदीयश्रुज्ञारस्य विभावादिपरिपूर्यभावात् आभासत्वं द्रष्टव्यम्¹ । रस एवायं नाभास इति केचित् । तदुक्तं विद्याधरेण—‘विभावादिसंभवो हि रसं प्रति प्रयोजकः, न विभावादिज्ञानम् । ततश्च तिरश्चामस्त्येव रसः ।’ p. 21, Bālamanoramā Edn.

Earlier than Kumārasvāmin, Śingabhūpāla noticed this view of Vidyādhara, and as a staunch follower of the accepted tradition, criticised it. The discussion in his R. A. S. is too long to be quoted in full. (T. S. S. Edn., pp. 206-9.) Vidyādhara's view is thus stated :

‘अपरे तु रसाभासं तिर्यक्षु प्रचक्षते । तत् न परीक्षाक्षमम् । तेष्वपि भावादिसंभवात् । विभावादिज्ञानशून्यास्तिर्यच्चः न भाजनं भवितुमहन्ति रसस्येति चेत् न । मनुष्येष्वपि केषुचित् तथा भूतेषु रसविषयाभासप्रसङ्गात् । अत्र विभावादिसंभवोऽपि रसं प्रति प्रयोजकः । न विभावादिज्ञानम् । ततश्च तिरश्चामस्त्येव रसः ।’

The criticism of Śingabhūpāla is that Śringāra is essentially a Rasa of subjects, Ālambanas, who are Śuci and Ujjvala ; it is not enough if, according to their own conditions, birds and beasts do have a consciousness of their love and its art ; it is a question of Aucitya. How can a human being who alone is Sāmājika for poetry and drama, have Cittasamvāda in such cases ? The terms Vibhāva etc. do not apply in the case of the love among birds and beasts ; the

¹ That love among birds and beasts has less of art and is less poetic, may not be accepted at all by the biologists.

emotional conditions there are called only Kāraṇa, Kārya etc. Says Śiṅgabhūpāla :

“अथ स्वजातियोग्यधर्मैः करिणां करिणीं प्रति विभावत्वं इति चेत् न । तस्यां कक्षयायां करिणां करिणीं प्रति कारणत्वम्, न पुनः विभावत्वम् ।”

किञ्च जातियोग्यैर्धर्मैः वस्तुनो न विभावत्वम्, अपि तु भावक-चित्तोल्लासहेतुभी रतिविशिष्टैरेव ।

“किञ्च विभावज्ञानं नाम औचित्यविवेकः, तेन शून्याः तिर्यच्छो न विभावतां यान्ति । . . . विवेकरहितजनोपलक्षणम्लेच्छगतस्य रसस्य आभासत्वे स्वेष्टावासेः ॥” R. A. S., pp. 206-7.

Consistent with this argument, Śiṅgabhūpāla says that Anauicitya is the only cause of a Rasa becoming its Ābhāsa ; that this Anauicitya is of two kinds, Asatyatva and Ayogyatva ; and that in trees and other aspects of nature which are described in love-images, the Rasa is Ābhāsa by reason of ‘Asatyatva’ and in rustics, low people, and birds and beasts, the Rasa is Ābhāsa by reason of ‘Ayogyatva.’

आभासता भवेदेषामनौचित्यप्रवर्तिनाम् ।
असत्यत्वादयोग्यत्वात् अनौचित्यं द्विधा भवेत् ॥
असत्यत्वकृतं तत् स्याद् अचेतनगतं तु यत् ।
अयोग्यत्वकृतं प्रोक्तं नीचतिर्यङ्गाश्रयम् ॥

Kumārasvāmin does not refute Vidyādhara, and Rājacūḍā-māṇi dīkṣita fully agrees with Vidyādhara. After reproducing the Ekāvalī, Rājacūḍāmāṇi says that if the Kāvyaprakāśa is not wrong in illustrating Bhayānaka Rasa with the verse

श्रीवाभङ्गभिरामम् etc. describing Fear in a deer, it is Rasa in birds and animals, and not Rasābhāsa.

अत एव काव्यप्रकाशिकायां 'श्रीवाभङ्गभिरामं सुहुरनुपतति
स्यन्दने बद्धदृष्टिः—' इति श्लोकेन भयानकरसः तिर्यग्निषयगततया
उदाहृत इत्याहुः ।

Kāvyadarpaṇa, Ch. IV, pp. 211-2, Vāṇīvilās Edn.

Possibly, Śingabhūpāla would reply to Rājacūḍāmaṇi that the Rasa in question is only Śringāra, and Aucityaviveka was spoken of only regarding this Rasa and its Ābhāsa. But would he accept that other Rasas in birds and beasts are not Ābhāsa and should a distinction be made among the Rasas?

Haripāla's contribution to this controversy is the creation of a Sambhoga Rasa for rustics, aborigines, birds, beasts etc.

Of Hāsyā Rasa, Bharata has given six varieties, ranging from smile to roar, according to the nature of men who are gentle, boisterous and so on. Kavikarṇapūra diminished this number to three. (A. Kau., p. 143.) Bharata himself speaks of a broad three-fold classification of laughter according as men are Uttama, Madhyama or Adhama, refined, moderately refined or unrefined. (N. S'. Ch., VI, pp. 315-7; Gaek. Edn. I.) Further, Bharata has recognised that Laughter has two varieties, Laughing with and Laughing at, Svagata and Paragata or Ātmastha and Parastha. (N. S', Ch. VI, p. 314.) Of these, I have spoken elsewhere.

Karuṇā varies according as its cause is curse, death and so on (pp. 310 and 332). On p. 332, Karuṇā is considered to be of three kinds, Karuṇā born of peril to Dharma, Karuṇā due to peril to Artha and Karuṇā born of S'oka in general, i.e., S'oka at the loss of relations and the like. The Uttamas

are chiefly sorry on issues of Dharma ; the Madhyamas, on loss of wealth and other possessions (Artha), and perhaps, only Adhamas are supposed to sorrow too much over the loss of those whom they love (Kāma). This however does not rule out Karuṇa on the loss of the beloved in an Uttamaprakṛti. It appears that only the third variety is S'oka and Karuṇa proper, and that the first two varieties of S'oka in Dharma and Artha, seem to be only Vyabhicārins. Three kinds of Bhayānaka are given, Vyājāt (feigned), Aparādhāt (at having done a mistake) and Vitrāsitaka, born of being timid by nature. The varieties of Bibhatsa,—Kṣobhaṇa and Udvegin, or Kṣobhaṇa, Udvegin and S'uddha—have been spoken of while considering the possibility of a kind of Jugupsā being the Sthāyin of the Sānta. (See above.) Adbhuta is Divya and Ānandaja, wonder born of heavenly miracles and that produced by the joy one has when things are achieved. Such classifications of Rasas do not have any scientific basis or method in them.

Of the varieties of Rasas, the varieties of Vīra have attracted greatest notice, because an early school of opponents of the Sānta explained away Sānta as provided for by one of the varieties of the Vīra mentioned by Bharata. Bharata mentions three kinds of heroism : munificence, Dānavīra, as in Karṇa ; sticking to right at all costs, Dharmavīra, as in Yudhiṣṭhīra ; and martial heroism, Yuddhavīra.

दानवीरं धर्मवीरं युद्धवीरं तथैव च ।

रसं वीरमपि प्राह ब्रह्मा त्रिविघमेव हि ॥ N. S., VI, 99.!

¹ Cf. Bharata's description of Utsāha :

तत्यु (उत्साहत्य) स्थैर्यं दैर्यं त्यागं वैशारद्यादिभिरुभावैरभिनयः प्रयोक्तव्यः ।

N. S., VII, p. 354.

Here again, the first two Vīras do not seem to be Rasas, they can only be Bhāvas. If they are developed as main themes, they will become Āngas of Sānta ; or, they will form the Guṇas of the Nāyaka, as Audārya and Dhārmikatva.

A Dayāvīra was then proposed and this Dayāvīra sought to throw out Sānta for some time. Jagannātha Pañdita has pointed out other varieties of Vīra and the Mahābhārata gives a long list of Vīras. All this has been set forth already in the section on Sānta Rasa. (See above.)

Bhānuḍatta has taken trouble in his Rasatarāṅginī (Ch. II) to prove that Dayāvīra cannot be included in Karuṇa Rasa ; there is a confusion here between Karuṇā and Karuṇa.

The Anuyogadvārasūtra cited previously breaks the usual order in enumerating the Rasas and instead of opening with Śringāra, opens with Vīra. The gloss says here that Vīra is mentioned first, because it is the noblest and foremost of Rasas, and the Vīra meant here is that associated with Dāna and Tapas. Towards the end of this section, the text and the commentary divide the Rasas into two classes, those vitiated by what are called Sūtra-doṣas such as Falsehood and Injury to others, and those which do not involve these sins. Here Yuddhavīra is considered vitiated by the sin or flaw of Injury to another, Paropaghāta. Similarly Adbhuta involves exaggeration which is a species of Falsehood. But such Vīra as Tapovīra and Dānavīra is, like the Prasānta Rasa, free from such Sūtradoṣas.

“अत्र तु त्यागतपोगुणो वीरसे वर्तते । त्यागतपसी च ‘त्यागे
गुणो गुणशतादधिको मतो मे’, ‘परं लोकातिं धाम तपः श्रुतमिति
द्वयम्’ इत्यादिवचनात् समस्तगुणप्रधान इत्यनया विवक्षया वीरसस्य
आदावुपन्यासः ।”

तथा कश्चिद्रसः उपघातलक्षणेन सूत्रदोषेण निर्वर्त्यते, यथा—

‘स एव प्राणिति प्राणी प्रीतेन कुपितेन च ।

विरैविपक्षरक्तैश्च प्रीणिता येन मार्म(र्ग)णाः ॥’

इत्यादिप्रकारं सूत्रं परोपघातलक्षणदोषदुष्टम्, वीररसश्चायम् । ततोऽनेन उपघातलक्षणेन सूत्रदोषेण वीरसोऽत्र निर्वृत्तः । तपोदानविषयस्य वीररसस्य प्रशान्तादिरसानां कचिदनृतादिदोषान्तरेणापि निष्पत्तेरिति ।

In VI, 97, Bharata says that S'ringāra is of three forms, caused by speech (Vāk), dress (Nepathyā), and physical action (Kriyā), and Hāsyā and Raudra also have these three forms. But why should he restrict these three forms to S'ringāra, Hāsyā and Raudra only? These three, speech, dress and action, form the three Abhinayas, Vācika, Āhārya and Āngika. The Sāttvika comes under the last. All Rasas are roused by these three Abhinayas. So Mātṛgupta says :

रसास्तु त्रिविधा वाचिक-नेपथ्य-स्वभावजाः ।

रसानुरूपैरालापैः श्लोकैवाक्यैः पदैस्तथा ।

नानोलंकारसंयुक्तैः वाचिको रस इष्यते ॥

कर्मरूपवयोजातिदेशकालानुवर्तिभिः ।

माल्यभूषणवस्त्रादैः नेपथ्यरस इष्यते ॥

रूपयौवनलावण्यस्थैर्यैर्यादिभिर्गुणैः ।

रसः स्वाभाविको ज्ञेयः स च नाट्ये प्रशस्यते ॥

Quoted by Rāghavabhaṭṭa in his Sāk. Vyā.

In another connection, i.e., while describing the Samavakāra type of drama, Bharata speaks of three other kinds of S'ringāra,—Dharma S'r., Artha S'r. and Kāma S'r.

त्रिविधाकृतिशृङ्गारः ज्ञेयो धर्मार्थकामकृतः । N. S., XX. Kāśī
Edn. S'ls. 76-79 ; *See also* the Nātyadarpaṇa, p. 125.

Bhoja postulates a Śringāra for each Puruṣārtha and relates the resulting four Śringāras with the four types of heroes, Dhīrodātta, Dhīroddhata, Dhīralalita and Dhīrsānta. Of this, I have spoken fully in the chapter on Rasa in my Ph.D. thesis on Bhoja's Śringāraprakāsa.

VIII

ARE ALL RASAS PLEASURABLE OR ARE THERE SOME WHICH ARE PAINFUL?

THIS is a very important question into which it is not possible to go completely in this book. It relates to the very theory of the concept of Rasa which is, strictly speaking, out of the scope of this book. While dealing with Haripāla's new and separate Rasa of Vipralambha, it was pointed out that the Rasakalikā of Rudrabhaṭṭa also considered Vipralambha as standing in the way of accepting Rati as a purely pleasurable state and that as a matter of fact, Rasa was both, some Rasas being pleasurable and some painful.

करुणामयानामप्युपादेयत्वं सामाजिकानाम्, रसस्य सुखदुःखात्मकतया तदुभयलक्षणत्वेन उपपद्यते । अत एव तदुभयजनकत्वम् ।

Rasakalikā, Mad. MS., pp. 51-52.

This question takes us straight into the greater one, why do we see and how do we enjoy a tragedy? What is the relish in Karuṇa? This problem, which is still to be solved even in Western literary criticism, cannot be undertaken for discussion here. True, Bhoja also says

रसा हि सुखदुःखावस्थारूपाः ।

Vol. II, Mad. MS., S'ṭ. Pra., p. 369.

but he evidently means here the Laukika bhāvas to which the term Rasa is applied by extension. The Nātyadarpana also says in S. 109 (p. 158) सुखदुःखात्मको रसः and proceeds to elaborately prove in the Vṛtti that some Rasas are certainly painful and that our seeing them and enjoying them is really due to the excellence of the art of either the dramatist or of the art of the actors (p. 159).

The majority of the writers do not accept this view at all which misses the distinction between Laukika bhāva and the Rasa. All the Rasas are considered, uniformly and to an equal extent pleasurable. But it is noteworthy that a writer like Madhusūdana sarasvatī should hold the view that among Rasas, there is a difference of bliss. He first adopts the Sāmkhyan scheme of three guṇas, Sattva, Rajas and Tamas : Only Sattva can make a Sthāyin and Rasa. In Krodha, which is Rājasa and S'oka, which is Tāmasa, only a shred of Sattva exists, only so much as to make them Sthāyins and give them the blissfulness of Rasa, but this blissfulness or enjoyability is naturally meagre in Krodha and S'oka. Therefore all Rasas cannot be relished in the same measure. He says in his Bhaktirasāyaṇa :

“—द्रवीभावस्य सत्त्वधर्मत्वात्, तं विना च स्थायिभावासंभवात्,
सत्त्वगुणस्य च सुखरूपत्वात्, सर्वेषां भावानां सुखमयत्वेऽपि रजस्तमोऽ-
शमिश्रणात् तारतम्यमवगन्तव्यम् । अतो न सर्वेषु रसेषु तुल्य-
सुखानुभवः । ” p. 22.

“ क्रोधशोकमयादीनां साक्षात्सुखविरोधिनाम् ।

रसत्वमन्युपगतं तथानुभवमात्रतः ॥ ” II, 79

After saying this on the basis of the Sāmkhya, Madhusūdana sarasvatī discusses the question from the Vedāntic

standpoint also. All bliss is of the form of Brahmānanda, for bliss is the form of the Brahman. This however does not militate against mundane things also being blissful, for it is said in the Upaniṣad : एतस्यैव आनन्दस्य अन्य आनन्दा मात्रा-सुपर्जीवन्ति.

Though literary enjoyment is superior to mundane enjoyment, it is still not on a par with Brahmāsvāda. (I, 10-14.) Compared to Brahmāsvāda, Kāvyarasāsvāda is Laukika. A similar view is propounded by S'āradātanaya also. See Bhāvaprakāsa, Intro. pp. 39-40 ; pp. 52-3 G. O. S. Edn. But among literary Rasas also, the Sānta and Bhakti are on a par with Brahmāsvāda, for there it is the Paramātman and Bhagavān themselves that are involved in them as Sthāyin and Ālambana. The Advaitic approach is seen in full in Ch. III, where Madhusūdana sarasvatī discards his previous Sāṃkhyan conclusion that Rasa is varying in degree in its bliss and says expressly that though, in the world, the Bhāvas are of the forms of Sukha, Duḥkha and Moha, their counterparts in the Kāvya and in the hearts of the spectator, are all of the form of bliss only.

बोध्यनिष्ठा यथास्वं ते सुखदुःखादिहेतवः ।
बोद्धृनिष्ठास्तु सर्वेऽपि सुखमात्रैकहैतवः ॥ 5.

Sattva begins to spread and dominate as the sole Vṛtti of the Antaḥkaraṇa and Rasa is then manifested.

समूहालम्बनात्मैका जायते सात्त्विकी मतिः ॥
सानन्तरक्षणेऽवश्यं व्यनक्ति सुखमुच्चम् । III, 12-13.

IX

NEW VYABHICĀRINS AND SĀTTVIKAS

We have seen how freely later writers debated the question of adding newer Rasas to those that Bharata gave. But did not writers feel also that there was no finality about Bharata's list of Vyabhicārins and Sāttvikas and their number, thirty-three and eight?

Bharata gave the Bhāvas in three sets as Sthāyins, Vyabhicārins and Sāttvikas. We have already examined and found that all the eight Sthāyins become Vyabhicārins also. Therefore these eight, the Sthāyins, must be added to the thirty-three Vyabhicārins. But when this addition is made, we have to reduce the thirty-three by removing a few which are redundant. Thus when S'oka becomes a Vyabhicārin, there is no need for Viśāda; Bhaya in its Vyabhicārin-grade eliminates Trāsa; Sāgaranandin actually gives Trāsa as the Sthāyin¹. Krodha removes Amarṣa. This gives us eight and thirty Vyabhicārins. Further reduction is possible. Among the thirty, we have two Bhāvas, Glāni and S'rāma, one of which will suffice. Not only do they look akin at first sight but prove to be identical also when their descriptions are examined. Another case of repetition is Nidrā and Supta; the second is very delicately distinguished from the first.

¹ Nāṭakalakṣaṇaratnakos'a, edn. Myles Dillon, London, 1937, line 243.

Bharata describes the latter as Nidrābhībhava and Nidrā-samuttha. If two are thus removed, we have eight and twenty-eight. Some writers did see the redundancy at least in the case of Nidrā and Supta and, instead of Supta, gave a new Vyabhicārin called S'auca, as for instance, those whom Sāgaranandin, author of the Nāṭakalakṣaṇaratnakosa (pp. 83-87) follows.

Why did Bharata classify the Bhāvas into Vyabhicārins and Sāttvikas? Among Bhāvas, there are only two classes, Sthāyins and Vyabhicārins. The Anubhāvas, the twenty Alamkāras of damsels, Bhāva, Hāva etc.,¹ the eight Sāttvikas, Ālāpa etc., given as modes of Vācikābhinaya, the ten Kāma Avasthās²—all these are comprehended in the term Vyabhicārin. Bhoja calls the Sāttvikas, Bāhya vyabhicārins:

तत्र आभ्यन्तरा व्यभिचारिषु चिन्तौत्सुक्यवेगवित्कादयः, बाह्यः
स्वेदरोमाद्याश्रुवैवर्ण्यादयः ।

S'r. Pra., Ch. xi.

But out of these numberless subsidiary mental states, there are a few which are more major, compared to others; not only are they major, but they are more definitely mental states than others which are physical manifestations. It may

¹ Rāhula added to this set Maugdhyā, Mada, Bhāvīkatva and Paritapana according to Abhinava. See J. O. R. Vol. VI, pp. 208-210, my article on 'Writers quoted in the Abhinavabhārati'. See also Hemacandra, K.A., p. 316, where Abhinava's sentence referring to Rāhula's additions is reproduced. See also Padmas'ri's Nāgarasarvasva following Rāhula's school, Ch. vii, S'ls. 3-4, where Vikṣepa, Mada, Maugdhyā and Tapana are given in addition. (p. 29, Tanusukharam Sarma's edn., Bombay, 1921). While defining Vikṣepa, Padmas'ri quotes a writer named Kapila. Bhoja added Viḥṣṭa, Kṛidita and Keli which Śinga criticised. Visvanātha accepts Rāhula's and Bhoja's additions and has, in addition, three more, Kutūhala, Hasita and Cakita. (J. O. R. VI; pp. 209-210.)

² Bhānuḍatta shows in his R. T. how the ten Madanāvasthās are included in the Vyabhicārins. (Ch. 5, p. 109, Edn. Venkatesvara Steam Press, with Hindi Com.)

be asked if the more major among these accessory mental states are only those given by Bharata and if there are not others. It has been pointed out that this list of Bharata can be reduced on one side; and as a matter of fact, it has been added to also on the other side. Bhoja, in his *S'r. Pra.*, omits *Apasmāra* and *Maraṇa* and gives in their place, *Īrṣyā* (which *S'ingabhūpāla* refutes) and *S'ama* which is needed for the *Sānta* Rasa (Ch. xi). In his *S.K.Ā.*, Bhoja counts among his thirty-three *Vyabhicārins* *Sneha* which *S'ingabhūpāla* refutes and, instead of adding *S'ama* as in his *S'r. Pra.*, takes *Dhṛti* itself, one of the old *Vyabhicārins* given by Bharata, as the *Sthāyin* of *Sānta*. *S'ingabhūpāla* raises the point that there can be more *Vyabhicārins*, mentions some—*Udvēga*, *Sneha*, *Dambha*, *Īrṣyā*—but dismisses these as included in some of the thirty-three, with reasons which look strained. Bhānudatta proposes *Chala*:

“अत्र प्रतिभाति च्छलमधिको व्यभिचारिभाव इति ।” (Ch. 5.)

and shows its occurrence in *S'ringāra*, *Raudra* and *Hāsyā*. But it seems to be possible to include it in Bharata's *Avahittha*. (*Vide* its description, p. 373, GOS. edn. N.S'. I). Rūpa Gosvāmin, in his scheme of *Madhura* Rasa, accepts at first the traditional thirty-three *Vyabhicārins* and adds afterwards thirteen more *Vyabhicārins* generally, as also a few more specially under some individual Rasas (*Vide* Dr. S.K. De, IHQ, 1932, p. 663). Dr. De adds that the thirteen additional *Vyabhicārins* are brought by Rūpa under one or the other of the old thirty-three.

Bharata himself discusses the question of the separate naming and enumeration of the eight *Sāttvikas*. He says: as a matter of fact all *Bhāvas* enacted have to be ‘entered into’; *Sattva* is ‘entering into’; but still this ‘entering into

the state' is all the more necessary in the case of the eight Sāttvikas. For, a tear has actually to be shed. See pp. 379-381, GOS. edn. N. S'. I. Bhoja says that in truth all Bhāvas are Sāttvikas, because Sattva means 'Mind'.

सात्त्विका अपि सर्वे एव, मनःप्रभवत्वात् । अनुपहतं हि मनः
सत्त्वमित्युच्यते ।

S'r. Pra., Vol. II, p. 354, Mad. MS.

S'īngabhūpāla also says :

सर्वेऽपि सत्त्वमूलत्वाद् भावा यद्यपि सात्त्विकाः ।

तथाप्यमीषां सत्त्वैकमूलत्वात् सात्त्विकप्रथा ॥

R. A. S., I. 310.

The only writer, now known, to propose a ninth Sāttvika, is Bhānudatta. He proposes Jṛmbhā in his Rasataraṅgiṇī:

जृम्भा च नवमः सात्त्विको भाव इति प्रतिमाति । p. 66.

Bhānudatta would not base himself on the meaning 'तन्मयीभवन' for the word Sattva and justify the separate enumeration of the Sāttvikas. For Sattva so understood would apply to the Vyabhicārins also. So, he interprets Sattva as the 'body'—Jivasarīra. Tear, Perspiration etc. are physical states and as such are distinct from the Vyabhicārins which are mental states. The former are Bāhya, the latter Āntara.¹ (Rasataraṅgiṇī,

¹ Bharata uses Sattva as meaning also the opposite of mind viz., the physical body, and calls Bhāva, Hāva etc. by the name 'Sāttvikābhinaya'. See Ch. XXIV, 5-7 and 40.

देहात्मकं भवेत्सत्त्वं सत्त्वाद्वावः समुत्तिष्ठतः । and सत्त्वजोऽभिनयः पूर्वे मया
ग्रोक्तो द्विजोत्तमाः ।

Abhinava also says "बाह्यात्म बाष्पप्रसृतयः", Abhi. Bhā., Ch. 7, p. 343, GOS. edn. I.

pp. 57-58 and 7-9). To accord with this, Bhānudatta defines a Bhāva not as a Cittavṛtti, but as a 'Rasānukūla vikāra', which is of two kinds, Ābhyanṭara (Sthāyin and Vyabhicārin) and Bāhya (Sāttvika etc.). But to exclude too palpably physical acts, he gives them a different name Ceṣṭā which, he says, is different from Vikāra. The difference between the two is that while a Vikāra like a tear cannot be made to appear according to man's desire, a Ceṣṭā like Aṅgākṛṣṭi and Akṣimardana is *done* by man of his own will.

“ न चाङ्गाकृष्टिनेत्रमर्दनादीनामपि भावत्वापत्तिः । तेषां भाव-
लक्षणाभावात् । रसानुकूले विकारो भाव इति हि तल्लक्षणम् । अङ्गा-
कृष्टयादयो हि न विकाराः । किन्तु शरीरचेष्टाः । प्रत्यक्षसिद्धमेतत् ।
अङ्गाकृष्टिरक्षिरक्षिर्मर्दनं च पुरुषैरिच्छया विधीयते परित्यज्यते च । जूम्भा च
विकारादेव भवति, तन्निवृत्तौ निवर्तते चेति । ”

Rasataraṅgiṇī, p. 69.

X

RASA-SYNTHESIS

KARUÑA

THE artistic mind has always shown a partiality for pathos. It is said that the sweetest songs are often songs of sorrow. The first Kāvya in Sanskrit rose out of the sense of pity. 'रसेषु करुणो रसः' is a well-known anonymous saying. Ānandavardhana says that the quality of sweetness which is the melting of the heart is found in the highest degree in Karuṇa.

माधुर्यमाद्रेतां याति यतस्तत्राधिकं मनः । Dhva. Ā., II.

But to point out the beauty and appeal of a Rasa is not to do any synthesis. By Rasa-synthesis is meant a reducing of all Rasas to the nature of one, a formulation of one as Prakṛti and the rest as its Vikṛtis.

No Ālamkārika ever attempted a Karuṇa-synthesis, but Bhavabhūti, in his drama, Uttarārāmacarita, suggested such a synthesis in Karuṇa. Ānandavardhana explains that the Rāmāyaṇa is an epic of Karuṇa :

रामायणे हि करुणो रसः स्वयमादिकविना सूत्रितः 'शोकः
श्लोकत्वमागतः' इत्येवंवादिना । निर्बूद्धं स एव सीतात्यन्तवियोग-
पर्यन्तमेव स्वप्रबन्धसुपरचयता ।

Dhva. Ā., IV, p. 237.

Bhavabhūti gave the same opinion when he said :

भगवान् भूतार्थवादी प्राचेतसः

पावनं वचनामृतं करुणादसुतरसं च किञ्चिदुपनिबद्धम् etc. Act. VII.

Writing a masterpiece dominated by Karuṇa, Bhavabhūti, in a self-conscious mood, says through Śleṣa :

अहो संविधानकम्—

एको रसः करुण एव निमित्तमेदाद्

भिन्नः पृथक्पृथगिव श्रयते विवर्तन् ।

आवर्तबुद्धदतरङ्गमयान् विकारान्

अम्भो यथा सलिलमेव हि तत्समस्तम् ॥ U. R. C., III, 47.

"O! what a great play I have written!" he *seems* to exclaim to himself. By context, the passage refers to Tamasā observing the pathos that was there in everybody, though in different forms.

"एक एव सन्नपि निमित्तमेदात् सखित्वपतित्वपक्षीत्वाद्युपाधिमेदाद् भिन्नः विलक्षण इव पृथक्पृथग् विवर्तन् श्रयते । वासन्तीसीतारामप्रभृतिषु परस्परविलक्षणावस्थाविशेषान् भजति । "

Vīrarāghava's com., p. 99, N. S. Edn.

A general import bearing on our present subject of Rasa-synthesis can also be seen in this verse. Bhavabhūti seems to say that there is only one Rasa, Karuṇa, and that it assumes the different forms called Śringāra etc., even as the same water assumes the forms of whirl, bubble etc. Karuṇa is the Prakṛti; the other Rasas are its Vikṛtis. Vīrarāghava, a commentator, also saw such a meaning in this verse which shows that the interpretation is authenticated by tradition.

“एक इति । रस्यते स्वाध्यत इति रसः काव्यानुशीलनाभ्यासवश-
विशदीभूतवर्णनीयतन्मयीभवनयोग्यसामाजिकमनोमुकुरभाव्यमानतया निर्भ-
रानन्दसंविद्रूपः । करुण इष्टजनवियोगजन्यदुःखातिशयः । एक एव सत्रपि
निमित्तमेदात् व्यञ्जकविभावादिविच्छित्तिविशेषाद् भिन्नः विलक्षणः ।
पृथक् पृथग् विवर्तान् परस्परविलक्षणशृङ्गाराद्यात्मना परिणामान् । “व्यस्त-
परिणामः स्याद्विर्तः” इति कपिलः । श्रयते भजते
इदमत्र कर्वेत्तम्—यद्यपि शृङ्गार एक एव रस इति शृङ्गारप्रकाशकारादि-
मतम्, तथापि प्रातुर्याद् रागिविरागिसाधारण्यात् करुण एक एव रसः ।
अन्ये तु तद्विकृतयः इति ।”

Vīrarāghava's Com., p. 99.

To the Karuṇa-synthesis suggested by Bhāvabhūti, this commentator added two arguments, one that Karuṇa is present to the largest extent in life, and the other, that it is found not only in men with mundane desires but in the Yogins also. These however do not make for the Prakṛti-Vikṛti-bhāva in Bhavabhūti's verse, and that alone forms the meaning of 'Synthesis'. In English, the word 'Sympathy' meaning 'response to another's feeling of sorrow', has come to be used in an enlarged sense to mean all forms of aesthetic response and attunement of heart, Cittasarivāda; and here is a linguistic argument in favour of a Karuṇa-synthesis. For it seems, the model and the supreme example of a complete attunement of heart, which poetry and drama effects, is certainly the attunement of hearts in Karuṇa.

SĀNTA

A regular attempt at synthesis in the field of Rasas by a theorist is however to be seen earliest only in the Abhinava-bhāratī of Abhinavagupta. He sponsored the Sānta-synthesis

by considering the Sānta as the one fundamental Rasa of which the other Rasas are modifications. He called Sānta the greatest Rasa, first because of its relation to the last and the greatest Puruṣārtha, Mokṣa. Next, poetic delight called Rasa is always of a non-worldly, Alaukika, character, shorn as it is of all mundane associations, a limitless, unbounded and ineffable bliss, and hence is of the form of Sānta.

“तत्र सर्वसानां शान्तप्राय एवास्वादः, विषयेभ्यो विपरि-
वृत्त्या—।”

Abhi. Bhā., VI, p. 340, Gaek. Edn.

Further, the Sthāyin of Sānta, the Ātman, is the very substratum of all mental activities; it is the one basic Citta illumined by this Ātman that takes the form of the Vṛttis of Sṛṅgāra etc. Thus it is Sthāyitama; it is the Sthāyin of the Sthāyins, the Prakṛti of which Rati, Hāsa and the rest are Vikṛtis. Says Abhinava—

अत्र सर्वप्रकृतिल्लभिधानाय पूर्वमभिधानम् ।

Gaek. Edn., I, p. 340.

And according to some mss. known to Abhinava, the Sānta Rasa section is found at the very beginning, even before the Sṛṅgāra section.

“तथा च चिरन्तनपुस्तकेषु ‘स्थायिभावान् रसत्वमुपनेष्यामः’
इत्यनन्तरम् ‘शान्तो नाम शमस्थायिभावात्मकः’ इत्यादि लक्षणं पठ्यते ।”

Gaek. Edn., I, p. 340.

The Sānta text found in Bharata, according to some, definitely states this Sānta-synthesis in two verses :

भावा विकारा रत्याद्याः शान्तस्तु प्रकृतिर्मतः ।

विकारः प्रकृतेर्जातः पुनस्तत्रैव लीयते ॥

स्वं स्वं निमित्तमासाद्य शान्ताद्भावः प्रवर्तते ।
पुनर्निमित्तापाये च शान्त एवोपलीयते ॥

N. S., VI, pp. 335-6, Gaek. Edn. I.

This has already been indicated in the Sānta Rasa section of this paper.

AHAṄKĀRA-S'RĀNGĀRA

When Abhinava was synthesising the Rasas in Sānta, a similar synthetic spirit was working in Bhoja who merged every Rasa and Bhāva in a new S'rāngāra he formulated. He said that at the root of all Bhāvas lay the germ of Ahaṅkāra otherwise called S'rāngāra and Abhimāna. It is a Guṇa of the Ātman and is the result of past good acts. By Ahaṅkāra is meant a self-consciousness or the sense of 'I' which marks off the cultured from the uncultured. It is that by which not only for himself but for others and other objects also does man have any love. In this sense it is called Ātma-rati. It is this 'Ego' or 'Self-love' that is the one Rasa. Its manifestations are Rati, Hāsa etc. Thus this basic S'rāngāra is different from the first derivative of that name, the S'rāngāra developed from Rati. So this S'rāngāra-synthesis is not a synthesis in the first of the eight old Rasas of Bharata and others. This theory finds a brief statement in the fifth chapter of Bhoja's S. K. Ā. and an elaborate exposition in his S'r. Pra. I have set this forth at great length in my Ph. D. thesis on Bhoja's S'r. Pra., and here I give only a brief account. The S. K. Ā. says:

रसोऽभिमानोऽहङ्कारः शृङ्गार इति गीयते ।
योऽर्थस्तस्यान्वयात् काव्यं कमनीयत्वमश्नुते ॥

विशिष्टादृष्टजन्मायं जन्मिनामन्तरात्मसु ।

आत्मसम्भगुणोदभूतेरेको हेतुः प्रकाशते ॥

Ch. V, S'ls. 1-2, p. 474, N. S. Edn.

(See also Vṛtti on p. 613 where Bhoja quotes Daṇḍin and draws out his own theory from Daṇḍin's verse). The S'r. Pra. says :

आत्मस्थितं गुणविशेषमहंकृतस्य शृङ्खारमाहुरिह जीवितमात्मयोनेः ।
तस्यात्मशक्तिरसनीयतया रसत्वं युक्तस्य येन रसिकोऽयमिति प्रवादः ॥

अप्रातिकूलिकतया मनसो मुदादेः यसंविदोऽनुभवहेतुरिहाभिमानः ।
ज्ञेयो रसस्स रसनीयतया आत्मरक्तेः

While Abhinava in his Sānta-synthesis took his stand on that ultimate ripple-less state of the Ātman, Bhoja, adopting the Sāṃkhya and a Nyāya phraseology, took his stand on the Ātman with its first shoot of Ahaṅkāra. To Bhoja, even Sānta would appear only within the world of Ahaṅkāra; for to him, any Bhāva or Rasa can be experienced only through Ahaṅkāra. S'ama as much as Rati is the product of Ahaṅkāra.

“ . . . तच्च आत्मनोऽहङ्कारगुणविशेषं ब्रूमः । स शृङ्खारः
सोऽभिमानः स रसः । तत एते रत्यादयो जायन्ते । तैश्चायं प्रकर्षप्राप्तैः
सप्ताचिरचिंश्चयैरिव प्रकाशमानः शृङ्खारिणामेव स्वदत इति । ”

S'r. Pra., Mad. MS., Vol. II, p. 356.

What is called Rasa is an experience of bliss unconditioned by any name. So long as there is the knowledge of the state being Rati or Hāsa or anything else, the spectator

is only in the state of Bhāvanā and Bhāva ; beyond this is the state of Rasa. Says Bhoja :

आभावनोदयमनन्यविद्या जनेन
यो भाव्यते मनसि भावनया स भावः ।
यो भावनापथमतीत्य विवर्तमानः
साहंकृतौ हृदि परं स्वदते रसोऽसौ ॥

Thus Sṛṅgāra, Hāsyā, Vīra—these are but Bhāva-states in reality. The truth of Rasa is that it is only one and has no more name than Rasa.

PREMAN

Side by side with or rather within this Ahaṅkāra-Sṛṅgāra synthesis, Bhoja formulates a synthesis in Preman also. Preman to him is a fundamental love lying at the root of Rati, Sneha, Bhakti, why, at the root of all Bhāvas in much the same manner as Ahaṅkāra itself. If one laughs, it is because he *loves* to laugh ; if he fights, he *loves* to do so. Thus all activities go to fulfil a certain love which is innate in man and which explains all his activities ; it is this love which makes all his activities a self-fulfilment. Bhoja has three stages of his Rasa,—the Pūrva koṭi, the Madhyamā avasthā and the Uttarā koṭi. In the first, it is the one Ahaṅkāra ; in the second, the one Ahaṅkāra has become the forty-nine Bhāvas, each growing to its relative climax through its Vibhāvas, Anubhāvas etc. ; in the third all these several Bhāvas become aspects of Preman, or rather ripen into Preman, from which stage again, experience passes into the primary stage of the one Rasa of Ahaṅkāra.

“प्रेयः प्रियतरास्यानमित्यनेन समस्तभावमूर्धीभिषिक्ताया रते:
 परप्रकर्षाधिगमाद् भावनाधि(ति !)गमे भावरूपतामुल्लङ्घ्य प्रेमरूपेण परिण-
 ताया: उपादानात् भावान्तराणामपि परप्रकर्षाधिगमे रसरूपेण परिण-
 तिरिति ज्ञापयन्नहङ्कारस्य उत्तरां कोटिमुपलक्षयति । सर्वेषामपि हि रत्यादि-
 प्रकर्षणां रतिप्रियो रणप्रियः परिहासप्रियः अमर्षप्रिय इति प्रेम्येव
 पर्यवसानं भवति ॥”

S. K. A., p. 613.

In the S'ṭ. Pra. he adds : रसं त्विह प्रेमाणमेवामनन्ति । Ch. xi,
 Vol. II, Mad. MS., pp. 352-3.

This Preman-synthesis finds an advocate in Kavikarṇapūra, the author of the Alāmkārakaustubha where he says :

प्रेमरसे सर्वे रसा अन्तर्भवन्तीत्यत्र महीयानेव प्रपञ्चः ।
 ग्रन्थगौरवभयाद् दिङ्मात्रमुक्तम् । . . . तथा च—

‘उन्मज्जन्ति निमज्जन्ति प्रेम्यत्वण्डरसत्वतः ।

सर्वे रसाश्च भावाश्च तरङ्गा इव वारिधौ ॥’

pp. 147-8, Vārendra Edn.

RATI-S'RĀNGĀRA

The Agnipurāṇa took Bhoja's Ahaṅkāra, but instead of saying that Rati and all other Bhāvas emanated from it, said that Rati was the first born of Abhimāna which was itself a product of Ahaṅkāra and this Rati modified itself into Hāsa etc. It further went behind Ahaṅkāra and said that Ahaṅkāra is the first manifestation of Rasa or Camatkāra which is the manifestation of the Ānanda, the innate nature of the Supreme Being called Para Brahman.

अक्षरं परमं ब्रह्म सनातनमजं विभु ।
 वेदान्तेषु वदन्त्येकं चैतन्यं ज्योतिरीश्वरम् ॥
 आनन्दस्सहजस्तस्य व्यञ्यते स कदाचन ।
 व्यक्तिस्सा तस्य चैतन्यचमत्काररसाह्या ॥
 आद्यस्तस्य विकारो यः सोऽहङ्कार इति स्मृतः ।
 ततोऽभिमानः तत्रेदं समाप्तं भुवनत्रयम् ॥
 अभिमानाद्रितिस्सा च परिपोषमुपेयुषी ।
 व्यभिचार्यादिसामान्यात् शृङ्गार इति गीयते ॥
 तत्त्वेदाः कामपितरे हास्याद्या अप्यनेकशः ।
 स्वस्वस्थायिविशेषोऽथ (धोत्थ) परिधो(पो)षस्वलक्षणाः ॥

A. P., Ch. 339, S'ls. 1-6.

ADBHUTA

Wonder is an invariable element in all enjoyment, mundane or artistic. In art and literature, the element of surprise, extraordinariness, wonder, is present everywhere. The very theme has to be striking ; for, when we see an extraordinary situation, do we not describe it as being dramatic ? Wonder helps love. Hāsyā is only reversed wonder. The part Adbhuta has in Vīra is too plain ; Bharata describes Adbhuta as born of Vīra. The hold of Adbhuta on the minds of the audience is fully realised by Bharata who says that the dramatist must so work out his story, so weave it, hide some and reveal some, that the audience may get at each step a surprise and a thrill. One of the ends which the means to developing the plot called the Sandhyāngas serve is the presentation of the story in a wondrous manner—‘आश्चर्यवदभिल्यानम्’ N. S., XXI, Kāśī edn., S'l. 54. There is again the need to

intricately complicate the problems of the story and give out a series of revelations in the end, thus carrying away the heart in the end with thrill after thrill. This can be realised, for instance, when the closing scene of the Mṛcchakatīka or the Mālavikāgnimitra is read. The story has to be, says Bharata, in the form of a cow's tail, bushy at the end, with a crowd of surprises. There must be Adbhuta in the end.

कार्यं गोपुच्छाग्रं कर्तव्यं काव्यबन्धमासाद् ।

ये चोदात्ता भावाः ते सर्वे पृष्ठतः कार्याः ॥

सर्वेषां काव्यानां नानारसभावयुक्तिकानाम् ।

निर्वहणे कर्तव्यो नित्यं हि रसोऽद्भुतस्तज्जैः ॥

N. S., XX, 46-47.

Similarly, on the side of verbal expression, the Vācyavācaka, or the Vācikābhinaya in drama, Bhāmaha and Daṇḍin made a synthesis in Adbhuta when they praised Atisayokti as the one great figure of which the rest are but several forms.

इत्येवमादिरुदिता गुणातिशययोगतः ।

सर्वैवातिशयोक्तिस्तु तर्क्येतां यथागमम् ॥

सैषा सर्वैव वकोक्तिरनयार्थो विभाव्यते ।

यज्ञोऽस्यां कविना कार्यः कोऽलङ्कारोऽनया विना ॥

Bhāmaha, K. A., II, 84-85.

असावतिशयोक्तिः स्याद् अलङ्कारोत्तमा यथा ।

अलङ्कारान्तराणामप्येकमाहुः परायणम् ।

वागीशमहितामुक्तिम् इमामतिशयाह्याम् ॥

Daṇḍin, K. A., II, 214-220.

This point has been explained at some length by Ānanda and Abhinava in the Dhva. Ā. and the Locana, Ud. III, pp. 206-209. The very strikingness of poetic expression is Atisaya and Adbhuta :

“ . . . लोकोत्तीर्णेन रूपेण अवस्थानम् . . .
लोकोत्तरेण चैवातिशयः । तेन अतिशयोक्तिः सर्वालङ्कारसामान्यम् । ”

Locana, p. 208.¹

This Adbhuta or element of surprise characterises the climax-condition of all the Rasas. Adbhuta thus permeates a composition, its Alarinkāra, Vastu and Rasa.

The regular theory of a synthesis of Rasas in Adbhuta was however made by an ancestor of the author of the Sāhityadarpaṇa. He was known as Nārāyaṇa. In Ch. 3 of his S. D., Visvanātha gives this Adbhuta-synthesis in his Vṛtti on verse three, in the name of his ancestor, Nārāyaṇa, and herein quotes a verse and a half to that effect from the writing of one Dharmadatta. This Dharmadatta is cited as reviewing Bhoja's Śringāra-theory in the Rasasudhānidhi of Sonṭhi Māra Bhaṭṭāraka, available in a manuscript in the Madras Govt. Oriental MSS. Library (R. 3210). P. V. Kane says in his Introduction to the S. D. (p. cxxi) that this Dharmadatta was a contemporary of a subsequent Nārāyaṇa who was Visvanātha's grandfather and was defeated by this Nārāyaṇa in a debate in the Kaliṅga court. This Dharmadatta wrote an Alarinkāra treatise in which he stated the theory of

¹ Under Adbhuta Rasa, Bhānuḍatta says in his Rasataraṅgiṇī—

‘अत्युक्ति भ्रमोक्ति चित्रोक्ति विरोधाभासप्रभृतयोऽद्भुता एव ।’

Under Citrokti mentioned here, he brings all expressions turning on Lakṣaṇā. ‘लाक्षणिकमखिलं वित्रोक्तिरेव ।’

Adbhuta-synthesis first propounded by the older Nārāyaṇa. The text of this synthesis in the S. D. runs as follows:

चमत्कारश्चित्तविस्ताररूपः विस्मयापरपर्यायः । तत्प्राणत्वं च अस्म-
तिप्राणमहसहृदयगोष्ठीगरिष्ठकविपणिदत्तमुख्यश्रीमन्नारायणपादैरुक्तम् । तदाह
धर्मदत्तः स्वग्रन्थे—

‘रसे सारश्चमत्कारः सर्वत्राप्यनुभूयते ।

तच्चमत्कारसारत्वे सर्वत्राप्यद्भुतो रसः ॥

तस्मादद्भुतमेवाह कृती नारायणो रसम् ।’ इति । S. D., III.

It is accepted that Camatkāra is Rasāsvāda. This Camatkāra is a ‘fillip’ of the mind which is in essence a wonder. The ‘Lokottarataṭva’ of all Rasāsvāda, accepted on all hands, again points to Adbhuta. Bhānuḍatta accepts that in Śringāra and other cases there is an element of Adbhuta as Āṅga; where it is Āṅgin, the Rasa becomes Adbhuta proper.

शृङ्गारादौ चमत्कारदर्शनाद्यत्र मनोविकृ(स्तृ ?)तिरङ्गतया भासते तत्र
शृङ्गारादय एव रसाः । प्राधान्येन यत्र भासते तत्राद्भुत एव रसः ।

Rasataraṅgiṇī, Ch. I.

Prabhākara, author of the Rasapradīpa (p. 40, edn. Princess of Wales Sarasvatī Bhavan Texts), refutes this Adbhuta-synthesis :

“—इति नारायणेन अद्भुत एव रस इत्यभिहितम् । धर्मदत्ता-
दिभिश्च तदेवानुसृतम् । तत्र साधु । वैलक्षण्यस्य अनुभवसिद्धत्वात् ।
प्रकृतिभेदाच्च । नापि व्यभिचारिषु स्थायिन इव रत्यादिषु विस्मयानुगमः ।
शोकादिषु तथाननुगमात् ।” etc.

Prabhākara goes at length and says in the end that he has refuted this theory of 'Adbhuta in all Rasas' in his earlier Alarīkāra work, the Alarīkārarahasya, also, which is not available to us now.

On the practical side, S'aktibhadra's Āścaryacūḍāmaṇi illustrates the dominating Rasa of Adbhuta, and this has been explained in detail by Professor Mm. S. Kuppuswami Sastri in his Introduction (pp. 12-15) to the Bālamanoramā edn. of this play. 'The now lost Kṛtyārāvaṇa also seems to be a play which specialised in Adbhuta. Towards the end of the 17th century, young Mahādeva wrote his Adbhutadarpaṇa, where his Rāma is made to say :

यत्सत्यमभितः स्तव्यैः इन्द्रियैरिन्द्रजालवत् ।

अद्भुतैकरसावृत्तिः अन्तर्मीलयतीव माम् ॥

Kāvyamālā, 55, IV, 8.

RASA ONLY ONE

It may be granted that an element of wonder enters many Rasas, but it is absent at least in Karuṇa as Prabhākara effectively points out. Though Rasāsvāda is Cittasamvāda and is called Camatkāra, the Cittasamvāda is not, in all cases, of the form of an 'enlargement', Vistāra. There is Vikṣobha as in Bībhatsa, and there is Druti as in Śringāra and Karuṇa. This Druti of Śringāra and Karuṇa is totally absent in Raudra, Bībhatsa, Bhayānaka and Adbhuta, and in this way the Karuṇa-synthesis is defective. Abhinava's Sānta and Bhoja's Ahaṅkara-Śringāra, going to the very substratum of the emotions may be conceded some validity; so also the synthesis in Preman, Vīra meaning Preman for Utsāha, and so on.

But though it might be difficult to prove and accept that all the Rasas are but forms of some one of them, it has been recognised by all writers that Rasa as such, the ineffable bliss, is one. Rasa is Rasa. It has no other name. It is one. It is like the Brahman or the Sphoṭa. The names Śṛṅgāra, Vīra etc. and the consequent plurality and difference are ultimately unreal; or they are at best *like* parts of a whole. Hence it is that Bharata also, says Abhinava, uses the singular—

न हि रसाद् क्रते कश्चिदर्थः प्रवर्तते ।

N. S., V. pp. 273-4.

“—तत् एव निर्विभ्रस्वसंवेदनात्मकविश्रान्तिलक्षणेन रसनापरपर्यायेण व्यापारेण गृह्णमाणत्वाद् रसशब्देनाभिधीयते । तेन रस एव नाव्यम्, यस्य व्युत्पत्तिः फलभित्युच्यते । तथा च ‘रसाद्वते’ (६-३३) इत्यत्र एकवचनोपपत्तिः । ततश्च मुख्यभूतान्महारसात् स्फोटदृशीव असत्यानि वा, अन्विताभिधानदृशीव उभयात्मकानि सत्यानि वा, अभिहितान्वयदृशीव तत्समुदायिरूपाणि वा, रसान्तराणि भागाभिनिवेशदृष्टानि रूप्यन्ते (?) ।”

GOS. Edn., Abhi. Bhā., I, p. 269.

Again, commenting on the Sūtra न हि रसाद्वते etc., Abhinava says that though names are given to it differently according to its evoking conditions, Rasa is fundamentally one. and hence it is that Bharata refers to it in the singular number,

पूर्वत्र वहुवचनमत्र चैकवचनं प्रयुज्जानस्यायमाशयः । एक एव तावत्परमार्थतो रसः सूत्रस्थानत्वेन रूपके प्रतिभाति । तस्यैव पुनर्भागदृशा विभागः ।

Abhi. Bhā., I, p. 273.

Abhinava says that therefore Rasa and Nātya mean the same thing.¹ In experience also we find that our relish is one undefined state of the form of a repose of the mind, Visrānti. Bhaṭṭa Narasiṁha, a later commentator on Bhoja's S. K. Ā., in his exposition of Bhoja's Rasa theory, points out that Rasa as relish, Svāda, is one.

“अष्टावेव स्थायिन् इति कुतः? तावतामेव स्वादात्मकत्वादिति चेत्, किमेतेष्वनुस्यूत एकः स्वादात्मा? तर्ह्यनक्षरमिदमुक्तम्—एतेषां कूटस्थ एक एव स्वादात्मा; एते च तद्रिशेषा इति—”

“अत्रे (अतः) सर्वेषां कूटस्था(स्थ) एक एव स्वादात्मा।”

Mad. MS., R. 2499, p. 150.

Kavikarṇapūra Gosvāmin states the point more elaborately and clearly. He considers a certain blissful state of the mind, which is a quality (Guṇa) of the mind established in the Sattvaguṇa and completely devoid of any touch of either Rajas or Tamas, as the one eternal Sthāyin and the one eternal Rasa. This Sthāyin called Ānanda or ‘Āsvādāṅkura-kaṇḍa’ is separately and diversely named according to the different causal conditions, the Vibhāvas. The difference between this writer and Abhinava and others is that he expressly postulates a Sthāyin also for this one Rasa which they do not in so many words, though their position implies this one Sthāyin also.

“आस्वादाङ्कुरकन्दोऽस्ति धर्मः कश्चन चेतसः।
रजस्तमोभ्यां हीनस्य शुद्धसत्त्वतया सतः॥

¹ Cf. his Locana, p. 149. प्रीत्यात्मा च रसः, तदेव नाव्यम्, etc. Cf. also Abhinava's borrower Sāringadeva : नाव्यशब्दो रसे मुख्यः । VII, 17. Saṁ. Ratnākara.

स स्थायी कथ्यते विज्ञः—विभावस्य पृथक्तया ।

पृथग्विधत्वं यात्येष सामाजिकतया सताम् ॥ ” S1. 63.

सामाजिकतया सतां सामाजिकानाम् एक एव कथिदास्वादाङ्कुर-
कन्दो मनसः कोऽपि धर्मविशेषः स्थायी । स तु विभावस्य उक्तप्रकारद्वि-
विधस्य भेदैरेव भिन्नते । Alam. Kau. V. Chap.

Commentary: “एक एवेति—ननु स्थायिभावरूपधर्मस्य
एकत्वे कथमेकस्य स्थायिनः वीरसे उत्साहत्वम्, करुणरसे शोकत्वम्,
अद्भुतरसे विस्मयत्वं भवति, परस्परविरुद्धानामेतेषाम् उत्साहत्वादीनाम्
एकस्मिन् स्थायिरूपधर्मे वृत्तित्वाभावादित्याह—स विति । स एकोऽपि
धर्मः उक्तप्रकारद्विविधस्य विभावस्य भेदैरेव भिन्नो भवति इत्यर्थः ।
यथैक एव स्फटिकः जपाकुसुमादिनानापदार्थानां सङ्गात् कदाचिद्रक्तः,
कदाचित् पीतः कदाचिच्छच्यामः, इत्यादिविविधाकारो भवति, तथा एक
एव स्थायिरूपो धर्मः वीरसादिपोषकानां नानाविधविभावानां सङ्गात्
कदाचिदुत्साहरूपः, कदाचिद्विस्मयरूपः, कदाचित् शोकरूपः इत्यादि-
विविधाकारो भवतीति भावः । ”

In the same chapter, Kavikarṇapūra Gosvāmin again states this in clearer language :

बहिरन्तःकरणयोव्यापारान्तररोधकम् ।

स्वकारणादिसंश्लेषि चमलकारि सुखं रसः ॥

अयं तु उत्तमप्रकृतीनाम् अनुकार्याणाम् स्वतस्सिद्ध एव । काव्यादौ
तु सामाजिकानामेव । तेषां सर्वरसाभिव्यक्तिशाली एक एव पूर्वोक्तः
कथन आस्वादकन्दः चेतोधर्मविशेषः स्थायी । तत्र युक्तिः दर्शयिष्यते—

रसस्य आनन्दधर्मत्वात् एकध्यम्, भाव एव हि ।

उपाधिभेदान्नानात्वम्, रत्यादय उपाधयः ॥

रत्यादयः स्थायिनः यथा नानाविधशरावसलिलतारतम्येऽपि तरणि-
विम्बप्रतिविम्ब एक एव, तथा उपाधिगत एव भेदः, नानन्दगतो रसस्य ।
Com “आनन्दधर्मत्वात् चरमानन्दरूपत्वात् एकध्यमेकविधत्वम् । यथा
सितोपलायाः पाकान्तरं नास्ति * * तथा रसस्यापि ।”

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